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# THE MISSIONARY HERALD.

VOL. LXII. — NOVEMBER, 1866. — No. XI.



## ANNUAL MEETING OF THE BOARD.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS held its Fifty-seventh Annual Meeting at Pittsfield, Massachusetts, in the Meeting-house of the First Congregational Society, commencing on Tuesday, September 25th, at 3 o'clock, P. M., and closing on Friday, September 28th, at about 10 o'clock, A. M.

### CORPORATE MEMBERS PRESENT.

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George E. Adams, D. D.  
William W. Thomas, Esq.  
John J. Carruthers, D. D.

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Nathaniel Bouton, D. D.  
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Harvey D. Kitchell, D. D.

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William Allen, D. D.  
Henry Hill, Esq.  
Rufus Anderson, D. D.  
Charles Stoddard, Esq.  
Rev. Sylvester Holmes.  
Nehemiah Adams, D. D.  
Aaron Warner, D. D.  
Mark Hopkins, D. D., LL. D.  
Ebenezer Alden, M. D.  
Hon. Samuel Williston.  
Benjamin Labaree, D. D.

Rev. Selah B. Treat.  
Henry B. Hooker, D. D.  
Hon. Linus Child.  
Andrew W. Porter, Esq.  
Augustus C. Thompson, D. D.  
Hon. William T. Eustis.  
Hon. John Aiken.  
John Todd, D. D.  
John W. Chickering, D. D.  
Seth Sweetser, D. D.  
Amos Blanchard, D. D.  
Hon. Alpheus Hardy.  
Abner Kingman, Esq.  
Hon. William Hyde.  
William A. Stearns, D. D., LL. D.  
N. G. Clark, D. D.  
Langdon S. Ward, Esq.

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Thomas Shepard, D. D.  
John Kingsbury, LL. D.

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Joel Hawes, D. D.  
Alvan Bond, D. D.  
Henry White, Esq.  
Joel H. Linsley, D. D.  
Calvin E. Stowe, D. D.  
William Patton, D. D.  
Gen. William Williams.  
George Kellogg, Esq.



Hon. William A. Buckingham.  
Lucius Barbour, Esq.  
Calvin Day, Esq.  
Hon. Samuel Miller.

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Reuben H. Walworth, LL. D.  
Charles Mills, Esq.  
Samuel H. Cox, D. D.  
William Adams, D. D.  
Ansel D. Eddy, D. D.  
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Laurens P. Hickok, D. D.  
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Frederick Starr, Esq.  
Oliver E. Daggett, D. D.  
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Richard S. Storrs, Jr., D. D.  
Zebulon S. Ely, Esq.  
Robert R. Booth, D. D.  
Sherman B. Canfield, D. D.  
Louis Chapin, Esq.

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Jonathan F. Stearns, D. D.

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Samuel H. Perkins, Esq.  
Hon. William Strong.  
Samuel Small, Esq.

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T. P. Handy, Esq.

*Indiana.*

John G. Atterbury, D. D.

*Illinois.*

William H. Brown, Esq.

*Wisconsin.*

Aaron L. Chapin, D. D.

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Rev. A. C. Adams, Auburn.  
Rev. John O. Fiske, Bath.  
Rev. Charles Peabody, Biddeford.  
Rev. Alfred E. Ives, Castine.  
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Rev. Benjamin Tappan, Norridgewock.  
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Rev. Leonard S. Parker, Derry.  
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Pliny B. Day, D. D., Hollis.  
D. C. Churchill, Lyne.  
Rev. Daniel Goodwin, Mason.  
Rev. Austin Richards, Nashua.  
Rev. Calvin Cutler, New Ipswich.  
Rev. Augustus Berry, Pelham.  
Rev. Prescott Fay, Rochester.  
Rev. T. S. Robie, Salmon Falls.  
Rev. Elias Chapman, South Newmarket.  
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Rev. Alden Ladd, Roxbury.  
John B. Page, Rutland.  
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Dea. Benjamin Frost, Thetford.  
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Rev. C. C. Parker, Waterbury.  
I. G. Stimson, "

Rev. Lewis Grout, West Brattleboro.  
 Rev. Henry M. Grout, West Rutland.  
 Rev. J. B. Perry, Wilmington.  
 Rev. Stephen Harris, Windham.  
 Rev. E. H. Byington, Windsor.  
 Rev. David Perry, Worcester.

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 Prof. W. S. Tyler, Amherst.  
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 E. P. Barrows, D. D., Andover.  
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 Jno. H. Morley, "  
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 Rev. Isaac R. Worcester, "  
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 Rev. W. W. Woodworth, "  
 Rev. J. G. D. Stearns, Billerica.  
 Rev. Charles J. Hinsdale, Blandford.  
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 Rev. Wakefield Gale, Easthampton.  
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Luther Wright, Easthampton.  
 Rev. Archibald Geikie, East Granville.  
 Rev. F. F. Williams, East Marshfield.  
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 Rufus D. Woods, Enfield.  
 Edward Smith, "  
 Richard Borden, Fall River.  
 Rev. James P. Kimball, Falmouth.  
 Rev. George Trask, Fitchburg.  
 Samuel Burnap, "  
 Rev. George A. Pelton, Franklin.  
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 Rev. R. B. Stratton, Great Barrington.  
 Rev. E. P. Blodgett, Greenwich.  
 Rev. W. W. Parker, Groton.  
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 J. Edwards Porter, "  
 Rev. R. Ayres, "  
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 Rev. Charles Newman, Lanesboro.  
 Daniel Day, "  
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 Alexander Hyde, "  
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 Dea. Thomas S. Tuttle, Littleton.  
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 Rev. John W. Harding, Longmeadow.  
 Rev. James M. Whiton, Lynn.  
 Rev. B. R. Allen, Marblehead.  
 Rev. Ebenezer Alden, Jr., Marshfield.  
 Rev. Jno. Dodge, Middlefield.  
 Rev. Perkins K. Clark, Mittineague.  
 Rev. Edward Norton, Montague.  
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 Rev. James A. Clark, Monterey.  
 T. R. Dennison, New Bedford.  
 A. B. Ely, Newton.  
 Gordon Hall, D. D., Northampton.  
 Zachary Eddy, D. D., "  
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 A. J. Lincoln, "  
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 Rev. George E. Sanborne, Northboro.  
 David Howard, North Bridgewater.  
 Rev. S. H. Lee, " "  
 Rev. W. H. Beaman, North Hadley.  
 Rev. N. G. Bonney, Peru.

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 Rev. C. V. Spear, "  
 John E. Bradley, "  
 Rev. William M. Gay, "  
 Edward Strong, D. D. "  
 Rev. Henry Neill, "  
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 Rev. David Bremner, Plymouth.  
 George G. Dyer, "  
 Henry B. Holmes, "  
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 Rev. Edward P. Thwing, Quincy.  
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 Richard P. Waters, "  
 Charles M. Richardson, "  
 Rev. E. Dowse, Sherborn.  
 Rev. Nelson Clark, Somersset.  
 Rev. D. T. Packard, Somerville.  
 Dea. Joseph Miller, South Amherst.  
 Rev. B. A. Smith, Southampton.  
 Henry F. Johnson, M. D., Southborough.  
 Rev. Timothy A. Hazen, South Egremont.  
 Pliny Karner, " "  
 M. Montague, South Hadley.  
 Rev. Richard Knight, South Hadley Falls.  
 Rev. Samuel J. M. Merwin, "  
 Rev. S. L. Hobbs, M. D., Southville.  
 Rev. D. Beals, Southwick.  
 Rev. John Whitehill, South Wilbraham.  
 S. G. Buckingham, D. D., Springfield.  
 Seth H. Moseley, "  
 Rev. Henry Cooley, "  
 G. A. Smith, "  
 O. W. Wilcox, "  
 George Merriam, "  
 Horace J. Chapin, "  
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 Rev. N. H. Eggleston, "  
 Rev. Marshall B. Angier, Sturbridge.  
 N. G. Trow, Sunderland.  
 Rev. William B. Bond, Thorndike.  
 Rev. George Ford, Tolland.  
 Willard Judson, Uxbridge.  
 Rev. Ellsworth E. Strong, Waltham.  
 Rev. Dorus Clarke, "  
 Rev. William G. Tuttle, Ware.  
 William L. Brackenridge, "

Rev. A. E. P. Perkins, Ware.  
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 Orrin Sage, "  
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 Rev. Joseph W. Cross, West Boylston.  
 J. Field, West Cambridge.  
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 Rev. Increase N. Tarbox, West Newton.  
 Rev. Thomas Laurie, West Roxbury.  
 Dea. Horace Smith, West Springfield.  
 Rev. Townsend Walker, W. Stockbridge.  
 Rev. L. Pennell, " "  
 Rev. William C. Foster, Wilbraham.  
 Rev. E. Y. Swift, Williamsburgh.  
 Prof. John Tatlock, Williamstown.  
 Rev. Calvin Durfee, "  
 Hon. Joseph White, "  
 Rev. Abijah P. Marvin, Winchendon.  
 Rev. Sidney Holman, Windsor.  
 David Whitcomb, Worcester.  
 Rev. J. H. Bisbee, Worthington.

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Rev. Francis Horton, Barrington.  
 Rev. C. P. Osborne, Bristol.  
 Ebenezer Carpenter, "  
 C. Blodgett, D. D., Pawtucket.  
 Rev. James G. Vose, Providence.  
 Rev. S. R. Dennen, "  
 Dea. Isaac B. Richmond, Little Compton.

#### *Connecticut.*

George W. Shelton, Birmingham.  
 Rev. Merrick Knight, Broad Brook.  
 Rev. Herman Eddy, Canaan.  
 Rev. H. A. Russell, Centre Brook.  
 Rev. Francis Williams, Chaplin.  
 Rev. Mark Ives, Cornwall.  
 Frank N. H. Young, M. D., Danbury.  
 Rev. A. L. Frisbie, "  
 Rev. Henry Wickes, Deep River.  
 D. W. Watrous, East Hampton.  
 Rev. G. D. Pike, "  
 Abner G. Bevin, "  
 Philo Bevin, "  
 A. N. Niles, "  
 Rev. Martin Dudley, Easton.  
 Rev. D. H. Thayer, East Windsor.  
 Rev. Thomas K. Fessenden, Farmington.  
 William B. Hyde, Franklin.  
 Rev. A. S. Chesebrough, Glastenbury.



E. A. Hubbard, Glastenbury.  
 Rev. William T. Doubleday, Goshen.  
 Rev. Samuel Howe, Greenwich.  
 Rev. Samuel W. Brown, Groton.  
 Rev. E. Edwin Hall, Guilford.  
 Rev. George H. Gould, Hartford.  
 George W. Root, "  
 Rev. J. L. Jenkins, "  
 Rev. J. P. Skeele, "  
 Thomas L. Brown, Hebron.  
 Rev. Jno. E. Elliott, Higganum.  
 Rev. Evarts Scudder, Kent.  
 Rev. D. S. Brainerd, Lyme.  
 Jeremiah Taylor, D. D., Middletown.  
 Benjamin Douglas, "  
 Rev. C. M. Loomis, "  
 Rev. George H. Griffin, Milford.  
 Rev. George J. Harrison, Milton.  
 Rev. D. D. T. McLaughlin, Morris.  
 Elial Todd Foote, M. D., New Haven.  
 Rev. O. H. White, "  
 Rev. Jno. G. Baird, "  
 R. E. Rice, "  
 Cyrus W. Francis, "  
 Rev. H. Beebe, "  
 Rev. Hiram Bingham, "  
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 Adam F. Prentis, "  
 Rev. Henry Upson, New Preston.  
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 Rev. Samuel Hopley, "  
 Lewis A. Hyde, "  
 Rev. Moses Smith, Plainville.  
 Rev. William R. Eastman, Plantsville.  
 Rev. R. C. Learned, Plymouth Corner.  
 Rev. J. Peabody, Poquonnock.  
 Rev. A. C. Dennison, Portland.  
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 J. N. Stickney, Rockville.  
 Adam Reid, D. D., Salisbury.  
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 Rev. Edward W. Gilman, Stonington.  
 H. W. Talcott, Talcottville.  
 Rev. Franklin Noble, Torrington.  
 Rev. James A. Smith, Unionville.  
 Rev. Jesse Brush, Vernon.  
 Allyn Kellogg, "  
 Rev. William Elliott Bassett, Warren.  
 Rev. W. S. Coton, Washington.  
 Rev. Elisha Whittlesey, Waterbury.

Nathan Hart, West Cornwall.  
 Rev. William A. James, West Killingly.  
 Jennison J. Whiting, West Winstead.  
 Rev. Henry F. Hyde, West Woodstock.  
 Rev. Theodore M. Dwight, Wethersfield.  
 Rev. Charles Little, Woodbury.

*New York.*

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 John O. Cole, "  
 J. A. Crane, "  
 Rev. David Dyer, "  
 Rev. A. L. Chapin, Amsterdam.  
 Rev. William J. Blain, "  
 I. F. Terrill, Auburn.  
 Rev. Anson Gleason, Brooklyn.  
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 Rev. Edward Taylor, "  
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 Thomas Farnham, Buffalo.  
 Jason Sexton, "  
 Rev. J. Whitney, Canaan Four Corners.  
 Edward G. Taylor, Canandagua.  
 Rev. J. J. Hough, Cannonsville.  
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 Rev. N. Le Roy Lockwood, Durham.  
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 E. S. Wright, D. D., Fredonia.  
 Rev. Edward Stratton, Greenport.  
 Rev. Charles J. Hill, Gloversville.  
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 De Witt Smith, "  
 Uriah M. Place, "  
 Alanson Judson, "  
 Rev. B. B. Beckwith, Gouverneur.  
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 Rev. William A. Smith, Hamilton.  
 A. Boardman Lambert, D. D. Hoosic Falls.  
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 Rev. Asa Hemmingway, Mooers.

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 Rev. Staats Van Santvoord, New Baltimore.

Rev. E. D. Murphy, New York City.

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Rev. W. H. Bidwell, " "

Rev. Seth Bliss, " "

Rev. James B. Dunn, " "

Rev. T. Ralston Smith, " "

Absolom Peters, D. D., " "

Rev. C. A. Stoddard, " "

Rev. Walter R. Long, " "

Henry H. Anderson " "

Henry M. Field, D. D., " "

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Charles W. Maccarthy, Portageville.

Rev. D. W. Marsh, Rochester.

Rev. Charles P. Bush, " "

S. M. Campbell, D. D., " "

William Alling, " "

Rev. Seldon Haines, Rome.

Rev. Henry Hickok, Sackett's Harbor.

J. H. Noble, D. D., Schaghticoke.

C. Van Santvoord, D. D., Schenectady.

Rev. B. B. Gray, Seneca Castle.

Rev. J. D. Krum, Seneca Falls.

Rev. Solomon Jackson Tracy, Springfield.

Rev. F. A. Spencer, Syracuse.

Rev. S. R. Dimmock, " "

Rev. J. B. Hall, Tomhannock.

Rev. A. De Witt, Troy.

Rev. S. W. Brace, Utica.

L. S. Pratt, Watertown.

Rev. W. B. Parmelee, Westernville.

Aaron Wood, Westminster.

Charles A. Cook, Whitney's Point.

O. H. Gregory, D. D., West Troy.

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R. Byington, M. D., " "

Zophar B. Dodd, Bloomfield.

Rev. Erastus Colton, " "

James P. Wilson, D. D., Newark.

Jeremiah Wilbur, New Brunswick.

Rev. E. W. Stoddard, Succasunna.

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Rev. Charles S. Dunning, Honesdale.

J. Glentworth Butler, D. D., Philadelphia.

Horace W. Pitkin, " "

George R. Kellogg, Philadelphia.

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Hon. Peter Parker, Washington.

Rev. Mason Noble, " "

#### *Ohio.*

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George L. Weed, M. D., Cincinnati.

Theron H. Hawks, D. D., Cleveland.

Samuel Wolcott, D. D., " "

D. A. Shepard, " "

L. F. Mellen, " "

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Rev. B. B. Gaylord, Portsmouth.

Rev. William M. Cheever, Troy.

#### *Illinois.*

D. R. Holt, Lake Forest.

#### *Michigan.*

David Torrey, D. D., Ann Arbor.

James W. Tillman, Detroit.

William H. Boyd, Monroe.

Irving P. Boyd, " "

#### *Wisconsin.*

Rev. Anson Clark, Hartford.

#### *Minnesota.*

Rev. A. K. Packard, Anoka.

#### *Canada.*

Rev. Edwin J. Sherrill, Eaton.

Henry Wilkes, D. D., Montreal.

Rev. J. B. Bonar, " "

Rev. Robert Norton, St. Catharines.

#### *Missionaries.*

Rev. Marshall D. Sanders, Ceylon.

Rev. Charles Hartwell, Fuhchau, China.

Jonas King, D. D., Greece.

Rev. James Herrick, Madura.

Rev. Horace S. Taylor, " "

Rev. William Barker, Mahrattas.

Rev. Hiram Bingham, Jr., Micronesia.

Rev. Joseph G. Cochran, Nestorians.

Rev. C. V. A. Van Dyck, M. D., Syria.

Rev. Simeon H. Calhoun, " "

William Goodell, D. D., Western Turkey.

Rev. Tillman C. Trowbridge, " "

Rev. George F. Herrick, " "

Rev. Wilson A. Farnsworth, " "

## ORGANIZATION.

The President of the Board, Rev. Dr. Mark Hopkins, took the chair at the appointed hour, and at his request Dr. E. W. Hooker led in prayer.

Secretary Treat, with appropriate remarks, announced the death of the Recording Secretary, Dr. S. M. Worcester; and Rev. John O. Means, of Roxbury, Massachusetts, was elected to that office by ballot. Rev. Charles P. Bush was chosen Assistant Recording Secretary. The minutes of the last Annual Meeting were read; and a Committee of Arrangements was appointed, consisting of Dr. Todd, Dr. Edward Strong, Dr. G. W. Wood, Dr. E. S. Wright, and Rev. J. P. Skeele.

On Wednesday morning a Business Committee was also appointed, consisting of Dr. Sweetser, S. H. Perkins, Esq., Dr. Labaree, Rev. F. A. Spencer, and Rev. H. Seymour.

## TREASURER'S REPORT.

The Treasurer's Report having been presented, with the certificate of the Auditors, it was referred to a Committee, consisting of Hon. William A. Buckingham, Wm. S. Southworth, Esq., Wm. H. Brown, Esq., E. N. Holbrook, Esq., John Kingsbury, Esq., Samuel Small, Esq., and A. B. Ely, Esq. This Committee subsequently reported as follows:—

The Committee on the Treasurer's accounts, upon an examination of the same, find that they are kept in a business like and satisfactory manner, and that the Auditing Committee has given monthly certificates of their accuracy.

During the year, \$360 have been added to the Permanent Fund, which now amounts to \$109,100, and, so far as we can judge, is judiciously invested. There has also been added the sum of \$13,571.25 to the Permanent Fund for the Officers of the Board. This sum was received from the United States Government, for certain improvements made by the Board in prosecuting its work among the Osage Indians, and was added to the Fund for Officers by the Prudential Committee, subject to the approval of the Board. The Committee recommend the adoption of the following resolution:—

*Resolved*, That the action of the Prudential Committee in adding the sum of \$13,571.25, received for certain improvements in prosecuting the work of the Board among the Osages, to the Permanent Fund for the support of the Officers of the Board, is hereby approved.

The report was accepted, and the resolution adopted by the Board.

## REPORT OF PRUDENTIAL COMMITTEE.

An abstract of the Annual Report of the Prudential Committee was read by the Secretaries, and the various parts of the Report were referred to committees as usual. These committees, made up mainly from the list of persons reported as present Tuesday afternoon, were constituted as follows:—

On the Home Department:—Dr. J. B. Condit, Hon. W. E. Dodge, Dr. Henry Wilkes, Rev. Sewall Harding, Rev. Alván Tobey, T. P. Handy, Esq., and Rev. N. H. Eggleston.

On the African Missions:—Dr. Carruthers, Dr. Stowe, E. Alden, M. D., Rev. W. H. Bidwell, Z. S. Ely, Esq., Jason Sexton, Esq., and Rev. O. H. White.

On the Mahratta Mission:—Dr. Daggett, Dr. A. D. Eddy, Gen. William Williams, Col. Richard Borden, Rev. H. G. Ludlow, Dr. Jeremiah Taylor, and Daniel T. Coit, M. D.

On the Tamil Missions:—Dr. H. B. Hooker, Dr. J. C. Holbrook, Rev. B. B. Beckwith, Dr. David Torrey, Rev. Charles Little, Rev. E. W. Stoddard, and Rev. A. H. Lilly.

On the China Missions:—Dr. Bouton, Dr. Z. Eddy, Dr. M. S. Goodale, Rev. A. L. Chapin, Dr. S. M. Campbell, Rev. E. P. Blodgett, and Rev. James B. Dunn.

On the Sandwich Islands and Micronesia:—Judge Strong, Dr. Blanchard, Dr. James P. Wilson, Dr. George S. Boardman, Rev. C. Durfee, J. N. Stickney, Esq., and Rev. J. D. Krum.



On the Syria Mission : — Dr. P. H. Fowler, Dr. N. Gale, Wm. A. Booth, Esq., Rev F. Horton, Rev. Joseph Steele, Dr. J. G. Butler, and Rev. A. L. Twombly.

On the Nestorian Mission : — Dr. J. F. Stearns, Hon. H. W. Taylor, Rev. A. Walker, Rev. A. Foster, Rev. Edward W. Gilman, Rev. S. R. Dimmock. and Rev J. G. Hale.

On the Mission to Western Turkey : — Dr. George E. Adams, Dr. S. B. Canfield, Dr. J. G. Atterbury, Douglass Putnam, Esq., Julius A. Palmer, Esq., Rev. J. R. Herrick, and Rev. Robert E. Willson.

On the Missions to Central and Eastern Turkey : — Dr. S. W. Fisher, Dr. A. L. Chapin, J. Marshall Paul, M. D., Dr. R. S. Storrs, Jr., Dr. T. H. Hawks, and Rev. C. H. Hubbard.

On the Missions to the North American Indians : — Dr. Silas Aiken, Dr. William Patton, George Kellogg, Esq., Hon. S. Miller, Thomas Farnham, Esq., Rev. Isaac Jennings, and D. R. Holt, Esq.

These committees severally reported, at different times, that they had examined the portions of the Annual Report submitted to them respectively, and recommended that they be accepted and published as usual.

The Committee on the Home Department say : —

While every portion of that part of the Prudential Committee's Report which pertains to the Home Department is full of interest, the subject which demands serious attention, above all others, is "the constant reduction which is taking place in the number of our missionaries." The facts on this point are both painful and alarming. In 1860, the Board sent forth eleven new missionaries. During the six following years, only twenty-three are reported. While in 1860, the Board had one hundred and sixty-six ordained missionaries in the field, it has now only one hundred and thirty-nine, — a reduction of twenty-seven within six years. In this state of things, a printed letter was sent, in November last, by the Home Secretary, to the students in all our Theological Seminaries, setting forth the facts, and making an urgent appeal on the duty of consecration to this work. Yet we find that only one new missionary has been sent out, and only "three candidates for the post of ordained missionaries have received an appointment since that date." And this is true, while the field is enlarging by reason of success, some missions are "seriously weakened," the missionaries in many instances are sinking under their burdens, and their appeals for reinforcements are repeated and urgent.

In the opinion of your Committee, the time has come for the Board to consider and act on this great question — What shall be done to secure the men who are needed at this critical moment? And the Committee would submit the following resolutions :

1. *Resolved*, That we are deeply affected in view of the reduction of the number of ordained missionaries under the care of this Board, during the last few years, and the small number who are offering themselves to preach the Gospel to the heathen. These facts bring a vital point in the missionary enterprise impressively before us.

2. *Resolved*, That it becomes pastors, Christian parents, and all who love Christ, to awake to the necessity which now exists, to consider anew their obligations in respect to the salvation of this lost world, and in their several spheres to do all in their power to bring forward the sons of the church. The present is an auspicious moment for such effort, as large accessions have been made to the churches during the past year, under the visitation of the Holy Spirit.

3. *Resolved*, That suitable measures be speedily taken to secure a direct, personal appeal to the students in all our Colleges and Theological Seminaries, on the question of their duty to the heathen.

4. *Resolved*, That there is special occasion to look unto God with earnest and united prayer, that by the power of his Spirit he would greatly deepen the sympathy with this cause in all who love Zion; and especially, that he would incline many of the pious young men now in a course of education to give themselves to the work of preaching Christ in foreign lands.

These resolutions were adopted by the Board.

The Committee on the African Missions remark : —

The Committee are glad to find that the missionaries, their wives, and their native helpers, amidst many difficulties, pursue their work with unabated diligence and perseverance. The artful and insidious efforts of the Romish priesthood, the traffic in ardent spirits, and the gross superstitions of the native population, combined with the common tendencies of fallen humanity, demand in the Gaboon Mission, the strongest faith and the most ardent zeal. The demand has hitherto been fully met by the devoted men and women to whom this section of the great missionary field has been assigned. The Com-

mittee notice, with great satisfaction, the altered relations of the French government to this mission. Several years ago, its attitude and acts threatened the mission with absolute extinction; but "for some years past, the relations of the mission to the French authorities have been," say the missionaries, "very pleasant, a French Protestant, for a part of the time, being in command." In consideration of the advanced age of some of the missionaries, and of the long service of them all, as also of the encouragement given by favorable circumstances to enlarged effort, your Committee recommend, as soon as practicable, a reinforcement of this mission.

The Zulu Mission has been recently strengthened by three native preachers of the everlasting gospel, supported by the Zulu Home Missionary Society. At this juncture in the history of Christian missions, your Committee would commend to the consideration of the young men of our churches the solemn declaration of our veteran missionary, Mr. Grout: "If I have suffered all that missionaries do in ordinary missionary work, I can cheerfully say I have suffered far less than I anticipated, and enjoyed a hundred-fold more than I expected. Every promise of God has been abundantly fulfilled to me, and I would not to-day, for time or eternity, change situations with my most gifted classmates." The young ladies of our churches may also learn, not only from the example of Mrs. Lloyd, but from her well-weighed experimental declaration, that even among the Zulus, there is a fitting field for the largest amount of native talent and acquired learning.

The Committee on the Mission to the Mahrattas, reported: —

The Committee to whom was referred that part of the Annual Report which relates to the Mahratta Mission, in Southern Asia, would call attention to the importance and wants of this mission, with its 9 stations, 49 out-stations, 19 male and female missionaries, and 82 native helpers. The working force there, as in so many other places, has been sadly impaired, particularly by the death of Mr. Ballantine, after 30 years of faithful and skilful service, and the consequent removal of his widow. Mrs. Graves, too, deserves to be commemorated, as having rendered longer service, we believe, than any other of our missionaries, of either sex — 48 years in all — dying last March at the age of 79. The appeal is urgent for more help; and there is this encouragement to larger operations, that, besides the mission schools, the British government is providing new facilities for the secular education of the Hindoos, which itself, moreover, presents a new exigency, demanding distinctive Christian effort. The number of common schools has been doubled in two years, yet this agency alone, while it undermines the ancient religion of the natives, gives them no better faith, and would leave them a godless population. A native Bombay newspaper sets forth in clear and strong contrast the Hindoo as only educated to the rejection of the national idolatry, and the Hindoo as converted to Christianity; acknowledging the manifest superiority of the latter in the elements of a noble character and life. Another testimony is thus given to the necessity of the Gospel in order to the true renovation of society. We commend this mission to the sympathy and prayers of all the friends of the Board the more confidently, in view of its early and eventful history, its interesting associations with the memories of Mr. Newell, Mr. Hall, and Mr. Graves, and the part which native helpers have borne in its operations.

The Committee on the China Missions say: —

In view of the magnitude and importance of the field opened in China for missionary labor, and the present and prospective relations of that Empire to the western shores of the United States; in consideration, also, of the reduced condition of the mission at Canton, and the repeated and urgent calls for reinforcement at Fuh-chau and in the North China mission, both by a press and by more laborers, your Committee unanimously recommend such reinforcement of those missions as soon as practicable.

The Committee on the Syria Mission say in their report: —

The good day for Syria is breaking. While a comparison of the missionary work there, at the present time, with what it was ten years ago, indicates gratifying progress, the state of the public mind, the disposition of the civil authorities, the spirit of the converts, the instrumentalities in operation and about to be introduced, and the revelation of the divine purpose as disclosed by the results achieved, justify the sanguine expectation of a much more rapid rate of advancement during the coming decade. Though the movement has been somewhat retarded the past year, the obstructions are transient. The pestilence and famine have abated. Drs. Calhoun and Van Dyck, now in this country, will return to their labors, the former with well-endowed scholarships for the Beirut Female Seminary, and the latter with an electrotyped Bible for one hundred and twenty millions of people; and may we not presume that there are more than enough to take the places of Mr. and Mrs. Berry, whose failing health has exiled them from the field, and of the lively, pre-eminently godly and most efficient missionary, Ford, whose last words must ring in youthful ears: — "Tell the young men of America, that the responsibility for the conversion of the world rests on them."

The favor which the mission finds in the eyes of the Governor of Lebanon; the supplanting, in several instances, of Syrian by Turkish officials; the multiplication of com-



mon schools under the patronage of the Board, and of British friends, and of the Government of the country ; the addition of eighteen to the membership of the church ; the organization, under such happy auspices and with so much promise of success, of the new church of Tripoli and Hums, and the primitive activity of its communicants ; the maintenance of Christian integrity under the threats and endurance of persecution ; the enlargement of the church edifice at Beirut and its immediate overflow by a swollen congregation, so as to necessitate the erection of another church edifice of larger dimensions ; the continued prosperity of the Female Seminary at Shimlan, and of the Theological, or High School at Abeih, — the sons of parents of Papal and Oriental sects being sent to the latter in spite of religious prejudices and priestly opposition ; these cheering circumstances more than neutralize the discouraging influence of the inauspicious events that are concurrent with them.

The Committee then refer to the work of electrotyping the sacred Scriptures, now in progress, to the Native Protestant Female Seminary, and, at some length, to the Syrian College, and close their report as follows : —

With the large array of means at its command, and the favorable temper of the civil powers, and the growing accessibility and susceptibility of the people, and the spirit of its churches, the Syrian Mission presents attractions to young ministers and candidates for the ministry that ought to bring speedy relief to its now overtaxed members ; and are there not some who may be drawn to join it at once ? Labor spent there cannot be wasted.

The Committee on the Western Turkey Mission state : —

As a whole, this mission has been greatly prospered. An advance of full fifty per cent. has been made on nearly all the lines of missionary effort. There has been an increase of pastors, teachers, Sabbath-schools, and Sabbath-school scholars ; greater attendance on public worship ; an increase in the number of native helpers ; and additions, on profession of faith, to a majority of the churches. A most interesting and encouraging circumstance is the prominence which the native element has already attained in the missionary work. While the Armenian mind is becoming more and more interested in the truth, a change for the better, giving promise of a new order of things, would seem to have commenced among the Bulgarians. Their former indifference has yielded to a spirit of inquiry. The missionary brethren among them are greatly encouraged ; and no longer confining themselves, as they have heretofore for the most part done, to the schools, as the only means of reaching the people, they are giving more and more of their time to the work of preaching at the stations and in the surrounding country.

The great want of this interesting missionary field is, as heretofore, that of more laborers to gather in the ripening harvest. May the Lord of the harvest speedily send them forth.

Respecting the missions in Central and Eastern Turkey, it was reported : —

The Committee find much in the condition of those portions of the missionary field to excite gratitude and awaken interest. The great reformation which has been in progress for the last twenty years, in the Armenian Church, is steadily advancing ; the churches are being consolidated and developed in the line of personal labor for the spread of the gospel ; schools are well conducted ; and young men are coming forward to consecrate themselves to the ministry. The forming of the Evangelical Union, among the churches in the Eastern Turkey Mission, is an event full of promise for the stability and progress of religion. The progress in this mission has been very decided. In the Central Mission, owing to the want of laborers, the advance has not been so great. The death of Mr. Morgan left Antioch for a time without a regular missionary. Indeed the whole field is open, but the laborers are not found. The contributions of the churches indicate progress in the direction of self-support, as well as true missionary zeal.

#### INTERFERENCE IN FOREIGN MISSIONS.

In behalf of the Prudential Committee, Secretary Wood presented the following Special Report, upon a subject which has of late become one of much importance.

It is deemed expedient to lay before the Board, at this time, a brief historic recital, and a restatement of the views of the Prudential Committee touching interference of different Missionary Societies and Boards with each other, in conducting their operations.

Thirty-three years ago, the Committee reported that instructions had been forwarded to the Sandwich Islands to arrest the establishment, previously sanctioned, of a mission at the Washington Islands, as it had been ascertained that the London

Missionary Society regarded that group as within their proper field, and wished to occupy it. This announcement was accompanied with the declaration, that "it is contrary to their [the Prudential Committee's] general principles to interfere with other missionary societies." The Board gave its approval to that action and affirmation.

Four years later, in 1837, in reporting on the mission then just commenced at Singapore, the Committee expressed the judgment that Singapore, Calcutta, Madras, Bombay, and similar commercial ports, being "the natural entrances to great fields of missionary labor," must "necessarily be, to some extent, common ground" to different societies; that is, as was explained, so far as to allow these societies' having printing establishments, and what might be necessary to make them effective, together with liberty, at the same time, to perform all kinds of missionary labor "within reasonable territorial bounds." The Board concurred in this sentiment, and adopted the following resolution:—

"Resolved, That the Board contemplate with fraternal interest the efforts of evangelical missionary societies existing both in this country and in Europe, to extend the knowledge of the gospel of Christ among the heathen, and will endeavour to promote the best understanding at home and abroad between their agents and missionaries and our own."

At the next annual meeting (in 1838) a paper from the Prudential Committee was read to the Board by the Foreign Secretary, on the subject of interference in missions. It gave an extract from a letter received from the London Missionary Society, which cordially endorsed the principle stated in the Report of 1837, and suggested that Societies should furnish seasonable information to each other concerning their plans which might affect the interests of others. The omission to correspond with that Society concerning the contemplated mission at Singapore, the Committee stated, was an inadvertence, and they added: "That Society preceded us at Singapore, and our going there at all is justified only in view of its being one of the great marts of commerce, which, for the present, must be common ground." The avoidance of interference with others in adopting new plans was set forth as of vital importance. To accomplish this it was suggested, 1. That each society claim only such territory as it might have a reasonable prospect of occupying without long delay, and well cultivating. 2. That "certain of the great centres of human society and marts of commerce" be regarded as open to all, with such a "sectional division," and other arrangements, as will be for the harmony and mutual advantage of the missions sent to them. 3. That elsewhere, the different societies should scrupulously respect the *territorial limits* of each other's operations in heathen lands. 4. When any large section of the missionary field is occupied by one society, another society contemplating operations within its bounds should, in the first instance, communicate with the society already in the field. The Board adopted a series of resolutions affirming the views thus expressed, and directed the Prudential Committee to correspond with other societies, as they might think proper, for the purpose of securing a satisfactory understanding among them.

This was twenty-eight years ago. Then, and previously, it was a cardinal principle with this Board to avoid injuring the interests of any class of evangelical Christians who seek, under whatever forms of worship and church order, to spread the saving knowledge of Christ among the heathen, or complete a work of evangelization which they had well begun. That principle the Board has adhered to since. The Committee are not aware that a complaint of intrusion has been, or can be urged, against any of its missions. In India, (excepting, lately, Madras,) and Ceylon; in Africa, and Persia, and Turkey, and Syria, and Greece; in Oceanica, and among Indian Tribes on this continent, its missions are in distinct and well-defined fields, which they entered when unoccupied, and which they cultivate, in general, as fully as is done by any other missionary agencies under similar conditions. Preceded in China only by the London Society, the American Board has rejoiced to work in harmony with others

who have followed it in the ports opened to Christian labor, and now desires to see separate fields taken possession of by different missionary bodies, as Divine providence may permit, for the Christianization of the vast interior of that empire.

The Committee are happy to testify that the principle of non-interference is generally acknowledged, and seldom infringed, by evangelical missionary agencies in the foreign work. The Earl of Shaftesbury has spoken of it as "the received principle of missionary operations." In accordance with it, the American Board and English societies, operating in the Pacific Ocean, have agreed on boundaries there; the Church and London Societies have done the same for Madagascar; various societies the same in Africa and India. In conformity with it, the London Society, in 1835, declined to receive Mr. Rhenius, and other excellent missionaries of the Church Society, who left the service of the latter in Tinnevely, and sought to come under the patronage of the former, which had a mission in the adjoining province of Travancore. Thus the American Board and the American Methodist Episcopal Society divide between them the Bulgarian field in Turkey; and the Church Missionary Society has refused to listen to urgent solicitations to enter among the Armenians, either in the provinces or the capital. When, less than three years ago, strong appeals were made by members of the Church of England, for aid to be extended to a company of converts in Constantinople, who, with an able pastor at their head, had withdrawn from connection with the American mission, and pleaded conscientious convictions in favor of an Episcopal "Reformed Armenian" movement, the Committee of that great and noble society, after mature deliberation, unanimously declared "that the Church Missionary Society could not give" the desired "countenance or support, as it would be an unjustifiable interference with the great and good work for so many years carried on by the American Board of Missions in Turkey, with the manifest blessing of the God of missions." The return, soon afterwards, of the disaffected party to cordial relations with the mission of this Board, and other subsequent developments, attest the wisdom as well as Christian courtesy and justice of that decision.

The sentiment adverse to interference, and favorable to the division of fields and arrangements of agencies necessary to prevent it, has, on the whole, gained strength in late years. Exceptions to this statement are presented by two classes which bear the Christian name. The first consists of the missionary propagandists of the Church of Rome. These, claiming that that Church is the only repository of truth and salvation for the world, are justified by their principles in following us, as they do with persistent zeal, wherever we go among the heathen, and seizing, so far as they can, the fruits of Protestant labor and expenditure. Their position is frankly avowed. They assert a right to oppose and despoil our work, and we meet them as we do Pagan, Mohammedan, and other open enemies to it.

Recent events indicate that a similar policy is likely to be pursued by the highly ritualistic portions of the Protestant Episcopal Church. These appear to be far more in sympathy with the Church of Rome than with non-prelatic, evangelical Christians, and increasingly animated by its spirit. In a late instance, which is yet happily without a parallel in the history of Protestant missions, an aggression from that source has been made on a field of small dimensions, occupied by this Board for more than forty years, and at least as thoroughly and successfully cultivated as any field of like character and equal extent has been by any missionary agency in the world. The distinguished missionary, Dr. Duff, of the Free Church of Scotland, in a speech in 1853, deprecated the entrance of any two denominations into the same field; and, pleading that none, for example, should intrude upon the Baptists in the Orissa province in India, or on the London Society in Travancore, or the Church of England Societies in Tinnevely, because of "the complete preoccupation" thus effected of those territories, he said: "I would as soon leap into the Ganges as venture to go near Tinnevely, except as a



brother, to see the good work that is going on." Not such are the views of the supporters of the new mission which has been planted in a field in which the missionary force, compared with the numbers of the people, was eighteen times greater, and the converts brought to the Lord's table were more than thirtyfold a larger proportion of the population than in the province which Dr. Duff considered a possession sacred to those who had undertaken its Christian culture. If objections are valid to efforts on the same ground when there is a desire of simply fraternal coöperation, what shall be thought of an invasion of direct proselytism, and when, instead of an endeavor to build up and help extend Christian organizations previously founded, war is made upon them, and it is proclaimed that what has been done by the first evangelizers in the field is to be regarded merely as preparing the way for the invaders to come in, with a not concealed intent to gain, if possible, the whole land to themselves? \* To say nothing of the magnanimity of such policy, we are constrained to ask,—Is it Christian?

"Successors of the Apostles," in the work of establishing the church of Christ among the heathen, have for their guidance the example of the Apostles. Did not the great Missionary to the Gentiles give us the true missionary principle in his choice of fields and methods of labor? His testimony concerning himself was: "Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation. But as it is written, To whom He was not spoken of, they shall see; and they that have not heard shall understand." Unhappily, it is not yet difficult to find accessible portions of the world in which the name of Christ is not heard, or where the truths which are essential to salvation are not understood. The Bishop of London recently observed, in a public speech: "It has been urged that there is a general law of comity in these matters, which should prevent any missionary body from trespassing upon the fields of labor of others—a law which I fully recognize, because I feel that heathenism is wide enough, and there is room for all, without interfering with one another, to labor in some different portion of the field."

Interference, then, is unnecessary. All the followers of Christ can take part in spreading the gospel without interfering with one another. Economy, and the best results, require the choice of separate fields; for the light is most diffused when kindled at many centres. Friction in this way is avoided. The collisions of rivalry on the same ground produce deplorable effects. The temptation to turn aside from a field of hard, and as yet unrewarded labor, and go to reap fruits of others' toil, or at least work on soil which others have found more productive, is often very strong; but this cannot be justified. Such encroachment is felt as a wrong by the previous workers; and it is well if they do not show human infirmity in resenting it. The trespassers on others' enclosures are under a dangerous inducement, in defending their aggression, to depreciate and misrepresent the character and labors of those whom they thus injure. How else shall we account for the efforts to bring reproach upon the mission of this Board at the Hawaiian Islands, by the retailing of old, exploded calumnies, by gentlemen whose love of truth we would not impeach, and even by high dignitaries of a Christian church? Surely, nothing but the exigencies of a false position, opening the ear to testimony unworthy of credit, could lead to the utterance, by such lips, of statements utterly at variance with facts that are incontestable, and some of which are known to the world. By this means, the enemies of Christian missions are made to rejoice, and their friends, in all Christendom, caused to mourn.

But more to be deprecated still are the legitimate effects of such an aggression on native converts, and the people at large. Its influence may be, and in the particular instance above referred to it seems likely to be, by God's grace, overruled for good; but still much evil must arise. Churches composed of babes in Christ, with the little

\* "We owe them (the first missionaries) many thanks for having prepared the way for us, by familiarizing the people with these mighty truths."—*Past. Address by Bishop Staley, Honolulu*, p. 11.

knowledge and moral strength which converts from heathenism must be expected to possess, are easily desolated and rent by contentions. It was so in the churches founded by the Apostles. Two opposing ecclesiastical systems cannot, without great harm, be presented in rivalry before such communities. Bishop Selwyn, the faithful occupant of the English Episcopal See in New Zealand, declared himself against such a presentation even when there may be the utmost charity among the missionaries, and said: "We make a rule never to introduce controversy among a native people, or to impair the simplicity of their faith. If the fairest openings for missionary effort lie before us, yet if the ground has been preoccupied by any other religious body, we forbear to enter."

This declaration of Bishop Selwyn, honorable to himself and the church which he represented, implies an acknowledgment that openings to missionary enterprise may invite an entrance where the ground is really preoccupied. No field is so fully cultivated but that other laborers may find work to do therein. Invitations to enter may be extended by parties in it. There is often little difficulty in procuring such invitations, if an ear is ready to be given to them. There are always secular interests to be promoted, and selfish ends to be gained. Disaffection towards their missionary guides may sometimes occur, on personal grounds; or there may be restiveness under a pressure necessary to the healthful development of the nascent Christian communities in self-support and self-government. Sympathy with something new in doctrine or forms may show itself among the people, or on the part of their civil rulers. But none of these things can justify the introduction of religious strife into such fields as are here spoken of. To do no more than turn away the minds of weak and unstable converts to questions of difference in ecclesiastical polity, modes of worship, and doctrinal peculiarities, when their interest ought to be concentrated on the simple, saving truths of the Gospel, and the building up of institutions yet in their infancy, is to do great harm. This is aggravated when native agents are drawn away, and churches are tempted by offers of increased pecuniary help, and discipline is rendered more difficult by receiving to communion, and perhaps also employment, persons who fall under church censure, administered according to the principles of the religious body in previous possession of the ground. If such competitions should ever be allowed to arise, ought they not to be adjourned at least until the accessible wastes of heathenism are more largely inclosed, and sufficient time has been granted for growth of ability to meet the shock?

Each of the several ecclesiastical systems is, in the eyes of its advocates, more scriptural and excellent than any other; and its universal prevalence is to them a proper object of desire. A particular mission may not be conducted in the best manner; or, however conducted, it may yield unsatisfactory results. But does any such consideration annul the evident dictate of Christian wisdom and duty, that the disciples of Christ, who are brought under equal responsibility and endowed with equal rights, by the command addressed equally to all, to "Go into all the world and preach the gospel to every creature," should so shape their action as not to embarrass and hinder one another in obeying it? The argument from alleged defects and want of success is one liable always to be controverted. It is by no means available only to those who have lately chosen to make it their defense for a course of action which is visited with the condemnation of the great body of evangelical Christians throughout the world. If we were to imitate an unworthy example, the discredit of which belongs alone to the individuals who have furnished or sanctioned it, it would be easy to make out a similar justification for our going, with what we could plausibly claim to be our better ecclesiastical polity and methods of missionary working, into a field long possessed by the Church of England; for in no field cultivated by a mission of the American Board have such lamentable developments been witnessed, on which a charge of grievous



missionary failure might, with much appearance of truth, be founded, as have recently occurred in New Zealand, in one of the most successful of the missions of that Church. But God forbid that we should thus aggravate an affliction which calls forth our deepest sympathy, and in which we see no just ground for impeaching the fidelity or worth of the agency employed.

In conclusion, the following affirmations are submitted to the consideration of the Board : —

1. The Apostolic rule of proclaiming the gospel where its sound has not been heard, not building on other men's foundations and boasting in a line of things made ready to our hands, is one to be acknowledged as in accordance with the spirit of the gospel, honorable to the Christian name, and of the highest expediency in conducting foreign missions.

2. For different denominations of evangelical Christians to operate upon the same heathen or unevangelized people, or among the same people just emerging into the light of a saving Christianity, is earnestly to be deprecated, as unnecessary to a full scope for missionary exertion, an uneconomical distribution of missionary agencies, embarrassing the carrying out of wise and necessary measures of missionary policy, endangering rivalry and conflict of interests between the missions by effects produced on native helpers, schools, congregations and churches belonging to each, and sometimes leading to distracting and otherwise injurious controversies between the missions and their friends and supporters respectively.

3. With the partial exception of certain great centres of population and commercial ports, which, being natural entrances to different inland fields, should to a certain extent be considered common ground, wherever missions labor among a people speaking the same language, they ought to confine themselves within well defined geographical dividing lines; and native converts educated by one mission, employed by it, perhaps ordained to the ministry by it, should not be taken into employment by another mission without the cheerful consent of the one from which they come; since the contrary course, especially if higher wages are also given, works strongly against the desirable end of raising up vigorous, self-governing, self-supporting, native Christian communities.

4. All evangelical missions and their supporters ought so to rise above partisan feeling, whether it be "sectarian" or "churchly," as to cherish a spirit of unity and brotherly love towards one another, each rejoicing in the success of every other, and instead of disparaging and hindering others, each doing what is consistent with truth to sustain the entire body of evangelical missions in the good opinion of the Christian Church and of the world.

This paper was referred to a Special Committee, consisting of Dr. William A. Stearns, Hon. William E. Dodge, Dr. William Patton, Joseph S. Ropes, Esq., Dr. S. H. Marsh, Rev. C. C. Parker, and Rev. S. R. Dennen. This Committee subsequently reported as follows : —

The Committee on the Report read by one of the Secretaries, Rev. Dr. Wood, entitled "Interference in Foreign Missions," have considered the Report as fully as their limited time would allow. It is, in their judgment, a clear, eminently Christian and satisfactory exhibition of principles and considerations on the subject to which it relates, necessary to be put forth at this time, and adapted to meet the views, not only of this Board, but of all intelligent and unprejudiced Christians.

Protestant Christianity is sustained by numerous denominations. It is impossible to unite them at present, and equally impossible for any person, or class, to belong to them all. We must necessarily work, if we work at all, in the organizations with which we are specially connected.

If the several organizations which agree in most of the great principles of the gospel, and have essentially the same spirit, will make common cause in the conversion of the world, we may, notwithstanding our diversities, expect rapid progress to be made in the destruction of heathenism, and in that renewal of the race which the Scriptures fore-

tell. But if we spend our strength in contending with each other, in proselytizing from each other, and in attempting to do over each other's work, even though we might think we may do it better, we shall both fail in our main object, and bring the cause of missions and the religion of Christ into contempt. It is as true of churches as of individuals, and as true now as it was 1800 years ago, that, "if we bite and devour one another, we shall be consumed one of another."

Now we have numerous Missionary Associations which desire to have an efficient part in the conversion of the world. The constituency which sustains them is loyal to Christ, and feels pressed by his last command, and by the condition of perishing man, to preach his gospel to every creature. Each organization prefers, of course, its own methods; but can any one of them believe it a duty, or afford to set the others aside, or throw hindrances in their way? Interference of the kind here contemplated would seem to proceed on such a presumption. But if not, nothing could tend more to dishearten and paralyze the energies of God's people in one denomination, than to have their work overthrown, or liable to be overthrown, by another.

The friends of missions are deeply grieved, not to say indignant, and we wonder not at the *sensation* which has been manifested in this Board, in view of the course taken by certain ecclesiastical officials in reference to the Sandwich Islands. Is all the rest of the world converted? Are there no dark spots on which even the highest of high-church missions can throw the first rays of light? Or must we understand that there are forms of Christianity which have no evangelizing power till other missionaries "have prepared the way, by familiarizing the people with these mighty truths?" Even on this supposition, would not Christian wisdom demand that such laborers should spend their strength against the old and established churches, rather than to throw elements of contention into Christ's feeble folds?

"Take heed that ye offend not one of these little ones." "Him that is weak in the faith receive ye, but not to doubtful disputations." "Whatsoever ye would that men should do to you, do ye even so to them." To say nothing of those old commandments, — "Thou shalt not bear false witness," and "Thou shalt not covet," — should not these and such like exhortations of Scripture assist us in settling questions like that which is before us?

We would not, however, even seem to censure, without discrimination. We are happy to believe, that courses of action such as we here condemn are not approved by English Christians generally, nor by most of those members of the Church of England who might most naturally be expected to sustain them. The noble sentiments expressed by Dr. Duff, Bishop Selwyn, the Bishop of London, and other devoted servants of Christ, in different ecclesiastical connections, will doubtless be accepted by this Board with fraternal appreciation, and as worthy to be acted on by all bodies of evangelizing Christians. They are in accordance with the sentiments of the Board, put forth more than thirty years ago, namely, that "it is contrary to their general principles to interfere with other missionary societies," — a doctrine from which it has never knowingly departed.

While we believe that our American missions have been successful almost beyond a parallel, we confess that no churches on earth, or measures to establish them, since the times of the Apostles, have ever risen above the possibilities of criticism. We invite observation, we accept free remark. From the enemies of missions we expect misapprehension and false statements. But we cannot accept calumnies from the professed friends of Christ without obeying his injunction, "If thy brother trespass against thee, rebuke him."

Christian frankness requires us to say, that these last remarks have been called forth by unjust and injurious statements made by Bishop Staley, and others associated with him, respecting our mission at the Sandwich Islands. We are willing, however, to presume, in charity, that they were made under the influence of wrong information, or proceeded from a condition of mind not adapted to clear perceptions of the truth. Indeed we have reason to believe that the Bishop himself has acknowledged, in private circles, that the representations by which we are aggrieved had not the foundation in fact which he had supposed when they were put forth. If this be so, Christian manliness requires that they should be as publicly retracted as they were publicly made; while the advancement of Christ's kingdom demands that all attempts at missionary interference should be abandoned.

In conclusion, your Committee recommend for your adoption the following resolutions:—

1. *Resolved*, That we approve of the sentiments expressed in the paper read by Dr. Wood, and of the closing affirmations submitted in it to our consideration, and do heartily adopt the same as an expression of our views in relation to the subject of "Interference in Foreign Missions."

2. *Resolved*, That, in accordance with the Report, we rejoice in the success of all Evangelical Missions, by whatever denomination they are sustained, and do cheerfully accord them all the freedom in Christian labor which we ask for ourselves; but against any "interference of one denomination with the missionary work of another" — at least till the conversion of the world is much further advanced than it is likely to be in our day — we do hereby record our most solemn protest.

We also recommend, that the Report read by Dr. Wood be printed, not only with the minutes of this meeting, but separately; and that copies of it be sent, under the direction of the Prudential Committee, as far as possible, to all centres of missionary influence, and especially to all Evangelical Missionary Societies, in this country and throughout the world.

This report was accepted, and the resolutions were adopted by the Board.

Dr. Anderson presented the following Special Report, in behalf of the Prudential Committee, on

#### THE REFORMED CATHOLICS AND THE SANDWICH ISLANDS MISSION.

The statements of members and supporters of the Reformed Catholic Mission concerning the American Mission at the Sandwich Islands, are remarkable for boldness of assertion, in which they were not surpassed by enemies and defamers of that mission five-and-thirty years ago.

The proper reply for this Board to make, is a reference to its series of Annual Reports for the past forty years; and it is not proposed now to go into a defence of the mission. The Report of the present year will suffice on that score; but it will not be amiss to bring together some of the more remarkable of the unfriendly statements. They will thus be easy of access, and their spirit, their exaggerations, and their utter incredibility, will be apparent. The extracts from speeches made in England are taken from the English newspapers, where they were originally reported; and as those reports are not known to have been questioned, they are presumed to be substantially correct. No formal answer will be required or attempted, yet occasional suggestions will be thrown in, tending in that direction. The whole will be supplemented by a few counter English statements, two of them from English Bishops, and one quite remarkable for the circumstances in which it was made.

#### I. Unfriendly Statements.

1. The *Bishop of Oxford*, one of the chief projectors and supporters of the Reformed Catholic Mission, is reported to have spoken thus at Wiston:—

"These children of nature, children of the air, children of light, children of the sun, children of beauty, disporting themselves, for the most part, in the open air, living in the most conceivable freedom, taking their greatest pleasure in the dance, dancing many times a day, dancing almost every evening; and then imagine these people visited by the descendants of the stern old Puritans of New England, if any thing rather more severe, sour, and vinegar-like, carrying with them the iron code of Connecticut, the most severe ever inflicted upon any people on earth; taking peculiar examples from the Levitical law, and applying them to Christian times by a strange mistake, which pervaded the old Puritan mind, that Christianity found its excellence by a retrogression to Judaism. For instance, they wrote it down in their code, that if any father had a troublesome child, he should bring him before the elders, and he should be stoned. These men, many of them good men, very devout men, men who really desired the salvation of the souls of these poor islanders, and came for that purpose and no other; who gave up their homes that they might come; but coming with all the bias and severity of Puritan life to these children of nature, these children of the sun. And then conceive the moral and social effervescence that ensued. They were commanded not to put away sensuality merely, but all that was childlike, spiritual, and unobjectionable in their habits, removing the eternal landmarks between morality and immorality, teaching them that things innocent, like things wicked, were to be condemned. Here was a great mistake, arising out of the injured form of Christianity which they were desiring to inculcate.

"He hoped no one would think that he wished to say a single word contemptuously of these people. He honored, loved, and revered their nobleness of character; but he believed that we ought not to recognize false truths; so that if he believed Puritanism to be not the revelation of the Gospel, he was bound to say it out, and to trace in what respects these men failed of accomplishing their high mission."

Bishop Wilberforce, if he had quoted the first chapter of the Epistle to the Romans, when describing the Pagan Hawaiians, would have come far nearer to the truth. Pagan Corinth sat for the Apostle's picture. Had the Pagan Hawaiians sat for it,



the picture would have had deeper shades of degradation. It is hardly necessary to say, that the Bishop has entirely misapprehended, and so misrepresented, the character of the Puritans and of their laws, both in Connecticut and at the Sandwich Islands.

At Leeds, the Bishop is reported to have said :—

“The American missionaries preached not what we believe to be the completeness of the Christian system, and there were many peculiarities about their teaching which were most distinctly hostile to all the natural tendencies of that particular people,—a people given to gayety, endowed with a sort of perpetual youth, and not capable of enduring the severity with which, from the most conscientious convictions, their new teachers came among them. The consequence is that, from this and other causes, they have not got hold of the hearts of the people.”

Again, at Salisbury :—

“The people are craving for your teachers. They are wearied out by the mismanagement of the American Puritans. They are shrinking exceedingly from the Marioltry of the Romish Church, and are saying, ‘Will you give us the morals of Christianity, without these terrible alloys?’”

Had the Hawaiians been thus “wearied out” by the American Puritans, and “craving” for the Reformed Catholics, why, in the fourth year of Bishop Staley’s mission, has he been joined by so very few of the natives?—In this same speech, the Bishop of Oxford gives his views as to the poverty of the Hawaiian people :—

“The means of livelihood in these distant islands,” he says, “are abundant, but then life is supported almost upon nothing. The mere growth of a single plant is enough to maintain a man in all that is necessary for his physical wants. It is with them as we might expect that it would be; they are a very poor country. They did export the native-grown sandal wood, but the sandal woods have been almost entirely cut down, and there is no export now. Since the cessation of that trade there has been next to no export, and therefore next to no imported wealth in the islands. They are, therefore, as far as silver and gold, and the like, a poor people, and they cannot raise a sufficient sum of money at home to build their first churches, and to plant among their people the first missionaries of our Christian faith. Therefore it is we must send them the help, if the work is to be done.”

“The Pacific Commercial Advertiser,” published at Honolulu, comments upon this statement of the Bishop, under date of March 3, 1866, in the following strain :—

“The Hawaiians last year imported nearly two millions of dollars’ worth of foreign goods, and exported also nearly two millions’ worth. The imports amounted to about twenty-eight dollars per head for every man, woman, and child, and the exports to twenty-seven dollars per head. Now the British exports average about five hundred millions of dollars to a population of about thirty millions; or less than seventeen dollars per head! The United States export some three hundred millions with a population of thirty millions, or ten dollars a head. And yet the Bishop of Oxford dolefully tells his Leeds audience, that there is no export now from these islands.

“Let us look at their pecuniary ability in other respects. We see by ‘The Friend,’\* that the native members of two churches on Hawaii contributed, in 1865, \$600 to constitute the late Mr. Lincoln, Mrs. Lincoln, General Grant, and Admiral Farragut, honorary members of the American Board. This is understood to be in addition to \$2000 raised by the same churches, during that year, for other objects. Another Protestant church on Hawaii, one Sabbath in January last, took up a collection of \$800 for building a new edifice. On the following Sabbath a second collection for the same object raised \$750, and a third collection on a third Sabbath amounted to \$180; making altogether \$1780 raised in one month by one native congregation. This does not look like the extreme poverty pictured by the Bishop of Oxford to his audience.”

“The Guardian,” an English paper, gives in its adhesion to the distinguished ecclesiastic already quoted :—

“It was a hard, ungenial Calvinism imposed upon unwilling subjects by rude and illiterate men, with all the strictness of Judaic legislation. Against this the whole nature of these ‘children of the sun’—to borrow an expression from the Bishop of Oxford—rose up in secret rebellion, and a nation of hypocrites was the result.”

- 2. *Bishop Staley*, in his journal published in England, speaking of a district on the island of Oahu, then, and for a long time, cultivated by the Rev. John S. Emerson, says, under date of January 13, 1863 :—

\* A religious newspaper published at Honolulu.

"The only spiritual provision for a district 45 miles by 10, at the north of the island, called Waialua, is that of a Congregationalist, who never baptizes infants. The people when they die are buried like dogs, without a service, and they are married civilly only.\* . . . What is wanted is some one to take an interest, not only in the religious, but also in the social and *physical* welfare of the people, which the American missionaries seem never to have done. . . . We must have clergymen's wives able to take the lead, if this fine people are to be saved from extinction."

March 14, 1863, speaking of a call upon him, at Hilo, by the Senior Secretary of the American Board, then on a visit to that place, Bishop Staley says:—

"He is little aware that this nation is as really heathen as ever it was, only with a thin film of Christianity over it. His Majesty knows it—admits it; and he is the best authority, even if we had no facts in proof of what I say."

The Bishop had then been on the Islands less than six months. The Secretary had been in correspondence with the Islands ever since the boyhood of the Bishop, and could hardly have been so ignorant. The king, (not now living,) who is pronounced a competent judge as to the religion of the people, though well educated by members of the American mission, and well informed on general subjects, was then not thirty years of age, had not what would have entitled him to membership in an evangelical Protestant church, and could have had no intimate religious intercourse with the truly pious among the common people. He was not a competent judge as to the reality and depth of religion in the Protestant churches.

In the Appendix to the "Pastoral Address," delivered at Honolulu on New Year's day, 1865, (p. 37.) Bishop Staley pronounces it unsafe to entrust the Hawaiian Christians with reading the Holy Scriptures! He says:—

"I am bound to record what is the result of my intercourse with Hawaiians of all classes, that they have any thing but an *intelligent* acquaintance with Holy Scripture. Of its composite character, of the times and circumstances of the authors when they wrote the various books, they know nothing. They do not, in fact, possess that historical and common information, which can alone render its perusal *profitable*, or *even safe*. No attempt seems to have been made to teach them how to distinguish the human from the divine, in the inspired volume, eternal principles from what is temporary and incidental."

The same Appendix, (p. 51,) contains his opinion, that the American mission had exerted an unfavorable influence on the *morals* of the Hawaiian people; an opinion he is reported to have uttered, in stronger language, in at least one of his addresses while in the United States. He writes thus:—

"It is very painful to think that there was less of the fearful practice of polyandry and the corruption of girls in the heathen, than in the Christian days of this people. . . . The change for the worse, I do not hesitate to say, has been greatly aided by *Puritanism*, working partly by faulty legislation, partly by the religious *unreality* which it too commonly fosters."

In January of the present year, Bishop Staley, then in New York city, addressed a letter to the Editors of "The Evening Post," from which an extract will be made on the same subject as above. The opening sentence refers to the preceding quotation from the Appendix:—

"The 'early contamination' in the *note* answers to the phrase, 'The polyandry and corruption of girls' in the Review. This was the one particular in which the morals of the two periods were compared. And while grateful for what the missionaries have effected, recognizing fully the benefits which Christian civilization on the whole has conferred on the Islands, I am yet bound to tell the truth; that, in this matter, things are worse now than then. Why? Because the parents were responsible to the chief for the honor of their unmarried daughters, to whom he alone could claim access. This was horrible enough, no doubt. But how stands the matter now? Let every Congregationalist, every Romanist teacher there, be appealed to. I will abide by their decision. They will tell you, that virtue among the young women of their flocks is scarcely known; that

\* In a letter to a Boston gentleman, when in that city, Bishop Staley admitted that he was responsible for this statement, and that, when he wrote it, he had been only three months on the Islands; but said he should have modified it, some months later, if he had had the opportunity of revising his journal when it went to press. The alleged facts are pure myths.



'professors' and 'non-professors' have been in the habit of prostituting their daughters for money, to such a degree that the legislature last year enacted an inter-island passport system, to put a stop to the movement of girls from the country districts to the ports. I deny that there was that extensive promiscuous intercourse of the young women with the heathen *taboo*, that exists now."

On this declaration of the Bishop, the editor of "The Pacific Commercial Advertiser" subsequently wrote thus, for the perusal of his island readers:—

"Bishop Staley has here uttered a grave and malicious libel; for we venture the assertion, that there is not a Protestant nor a Catholic missionary on these Islands who will support him in his assertions. The 'passport law' referred to was not enacted to check prostitution, as claimed by Bishop Staley, nor was that advanced as a reason by a single advocate of the measure in the legislature. The main argument was, that it might be a benefit to the plantations, by compelling the families of laborers to remain at home, or together, while the husband and father was under engagement to labor on the plantation. But what shall be said of a man that wilfully and publicly, in one of the most widely circulated and most respectable journals of the metropolis of America, perverts the truth, and seeks to disgrace the females of Hawaii before the whole world? His public assertion makes no exceptions. Even *if it were true*, it would be very impolitic and very injudicious to say so. There are vile persons here, as there are in London, Paris, or New York. We deny that there is any Catholic or Protestant missionary or Church here that tolerates prostitution among its members, and whose rules in regard to this vice are not as strict as those of any Church in any other country. There is not a Hawaiian, man or woman, who will not repel this assertion of Bishop Staley as a base slander. There is not a foreigner, married to a Hawaiian female, who will not become indignant at this attack on the virtue of his wife and daughters, and view it as an outrage which no excuse can palliate, and no ecclesiastical robe can screen. The higher the position occupied by the offender, the more gross the assault. We have no wish to parade the faults of others, but when truth is attacked, justice demands that it be defended."

At page 44 of the Appendix to the Pastoral Address, the Bishop says: "If we are to believe Dr. Anderson, the Hawaiian is now a *completely* Christianized nation, 'as much so as any under heaven.'" (The italics and quotation-marks are his.) What Dr. Anderson actually said was this: "Everywhere on those Islands I had the *same* sort of evidence, (differing only in degree,) that I was among a Christian people, which presents itself when traveling in my own country."

3. A member of the *Reformed Catholic Mission* at the Islands writes as follows, in a letter quoted by "The American Quarterly Church Review," for April 1865, p. 65:—

"The bitterness we experience from the [American] Missionaries would not be believed. They do not confine themselves to argument. Personal slander, especially of the King, is the commonest possible thing in their pulpits. These low, uneducated persons, formerly blacksmiths, carpenters, shoemakers, etc., do not understand what gentlemanly feeling is. To make their mission self-supporting, is the grand aim of their ministry. The sick, the dying, are never looked after by them, or rarely; not one person who dies in ten receives Christian burial; children are left unbaptized; praying to death and sensual vice are connived at in their deacons and best members with a shrug; while the dollars are taken in pay for the molasses and poi given as the Sacrament. The Sabbath is the one grand test of piety. . . . Female virtue, after forty-three years of Christianity, is ordinarily unknown in girls in their teens. . . . The people are heathens, really, in belief and practice, professing Christianity because it is respectable."

In the foregoing extract there are epithets applied to the missionaries which were intended to be derogatory to them. Whether they all are really so is not now the question; but it is proper to remark, that the missionaries, before receiving their appointment from the Board, almost without exception, spent at least nine or ten years in the pursuit of a liberal education; namely, two or three years in studies preparatory for College; four years in College; and three in the Theological Seminary, after obtaining the College degree. As they all were young men when they entered on their mission, it will be seen that very few, before commencing their studies, could have obtained a name and place in any one of the industrial professions of their native land.

4. Mr. *Manley Hopkins*, the Hawaiian Consul-General in London, was never at the Islands. He was one of the chief projectors of the Reformed Catholic Mission, and the author of a volume, written in its interest, entitled, "Hawaii: the Past, Present

and Future of its Island Kingdom." In this work he speaks thus of the American Mission : —

"The missionaries have not attained the measure of success which might have been expected from the long and strenuous efforts they have made. They have not truly Christianized or regenerated the nation. Their proceedings have been attended with grave and obvious faults. They have been wrong in their presentment of Christianity to the native mind. They have presented Christianity as a severe, legal, Jewish religion, deprived of its dignity, beauty, tenderness, and amiability. They have not made the people love religion. Like the Jewish law, their system has been the office of a pedagogue leading children to the schools of Christ; but the scholars have entered His porch reluctantly, and have gladly escaped from His teaching. In their rigorous sabbatarian view of the Lord's day, in their desire to enforce a Maine liquor law, and in some other matters, they have attempted to infringe on the natural rights of men, and have in native eyes reproduced the detested *taboo* system, — the nightmare from which the nation escaped in 1820.

"They have been wrong in their hot-house plan of forcing Christianity on an unprepared people, endeavoring to make them run before they could walk, or even stand alone; pouring water out of buckets on small-mouthed vials; and by using the means of secular punishments and espionage, converting the nation into hypocrites instead of Christians. They have been wrong in using their former great influence with the native government, in urging a hard, repressive system of legislation. They have been wrong in some of their views of education, especially in setting their face against the teaching of the English language, although they know that the civilization and the religion of Europe and America cannot be conveyed to the people's mind in the meagre *copia verborum* of the Hawaiian language, which has not words to express ideas of every-day occurrence in the civilized world. They have been wrong — at least, they have been unfortunate — in the personal disqualifications of many of their teachers for their task, when so much of a missionary's success depends upon appearance, manner, and knowledge.

"They have made, indeed, an essential mistake in their conception of a religion, — producing it in a cold didactic form, with nothing to allure the heart and understanding through the medium of the senses and æsthetic tastes. They have not chosen to see that all religions worthy of the name of systems, combine moral sanctions with an outward worship. At the commencement of the Scriptures we read of sacrifices and altars; and in the Apocalyptic wonders which conclude the inspired canon, we read of elders and living beings worshipping before God's throne, and the infinite choir of harpers sending forth their everlasting melody.

"It must not be supposed that these accusations are gratuitous and unfounded. They are all based on facts contained in many documents, and from the mouths of many witnesses. They lead to the conclusion, that religion still waits to be seen in the Hawaiian Islands in its true colors, — winning, persuasive, holy, and altogether lovely."

These extracts from Mr. Hopkins' work follow, and were designed to counteract, certain quotations he had felt bound to make from Mr. Richard H. Dana, Mr. Wyllie, (late Prime Minister at the Sandwich Islands) and one of the Annual Reports of the American Board, showing a very remarkable prevalence of religious influence on the Islands.

5. "The Colonial Church Chronicle," published in "London, Oxford, and Cambridge," appears to be in some sort the organ of the ritualistic portion of the Church of England. In a response to Mr. Ellis's calm and unanswerable "Vindication of the American Mission in the Sandwich Islands," extended through three numbers, are the following declarations in the number for July, 1866, pp. 266, 267: —

"It is not true, though Mr. Ellis asserts it, that the Islanders have been, in the true sense of the word, Christianized by the American missionaries; their labors, however well intended, having, on the contrary, ended in failure, so far as the moral and religious character of the Hawaiians is concerned. . . . As a natural result of this failure, the more enlightened and better informed among the Hawaiians have lost their confidence in the missionaries, who had originally been received under the erroneous impression that the religion they taught was identical with the religion of the Church of England. . . . The fact that the Puritan Gospel preached by the American missionaries was, in reality, 'another Gospel' was not, nor was it likely to be, discerned at the time when the missionaries set foot in Hawaii. The period between the fruitless endeavors of Vancouver to promote a mission to the Islands, and King George IV.'s equivocal commendation of the American missionaries, when questioned on the subject by Boki, is one of the darkest and dreariest periods in the history of England's Church. John Young may

readily be forgiven for the mistake into which he fell as to the identity of their religion with that of the Church of England, seeing that to this day there are among the high dignitaries of the latter some who can scarcely be brought to see the difference between the two, who speak and act as if the religion of the Church, and the religion of what are, by a strange misnomer, called 'Orthodox Dissenters,' were identical in substance and effect."

"The more enlightened and better informed among the Hawaiians" — as they are designated in the foregoing extract — are doubtless the few natives of the upper class, whom the Reformed Catholics have gained over; and what the writer calls "the religion of the Church of England" is very obviously the Reformed Catholic religion; which is certainly different from that imparted to the natives by the missionaries of the American Board. In proof of this, see quotations from Bishop Staley, in "The Hawaiian Islands," p. 351.

The following *arrogant claim* is put forth by "The Colonial Church Journal," in its article on Mr. Ellis's "Vindication," and will be read with surprise and pity.

"In reality, the question reduces itself to this: Has the Church of England, as a branch of the Holy Catholic and Apostolic Church of Christ, a right to act, as opportunity may present itself, upon the parting command of the Divine Head of the Church, to carry forth His Truth and Ordinance unto all nations? If so, can that right be taken away by a sectarian body in a state of rebellion and schism against Christ's Truth and Ordinance, presuming to dictate to the Church where and to what extent she is to exercise her divine commission? This is a real question, and the answer to it cannot be for a moment doubtful. As well might it be argued, that a mutinous crew, having thrown its officers overboard, and established itself on some island not previously occupied, had a right to warn off from its shores any vessel commanded by an admiral bearing the Queen's commission; and that the officer effecting a landing and putting up the Queen's flag, notwithstanding their remonstrance, was a violation of international law."

It may be doubted whether, in the records of sectarian feeling and conduct since the Reformation, any thing can be found more discreditable to the Christian name, than the foregoing quotations from the writings and reported speeches of Bishop Staley and the supporters of his mission.

## II. Counter English Statements.

1. "The London Freeman," of November 1, 1865, replies thus to one of the Bishop of Oxford's speeches: —

"Is all this credible? Are these the facts, and all the facts? Has no missionary ever landed on those shores? Have they no Bible, no teachers, no chapels, no signs of civilization? Are they yet worshipers of idols? Do they still dance around their human sacrifices, and find their heaven on earth in bestial abominations? Is all that we have heard of the labors of devoted men for more than forty years, who have consecrated themselves to the work of training these natives of the South Seas in the ways of truth and soberness, all a dream? What, we ask again, are the real facts of the case?"

"Some fifty years ago those islands were sunk in savage superstition. Their idolatry was of a severe type, and its rites cruel and bloody. Their idols were horrid. Their morais, or places of sacrifice, were often wet with the blood of human victims. But in 1819 the rare phenomenon was seen of a nation voluntarily abandoning its idols; and when, in 1820, the first detachment of American missionaries landed in Oahu, they were received with every demonstration of respect by Liholiho their king. From that time the Sandwich Islands have been the scene of most successful labors on the part of the agents of the American Board of Missions. The preaching of the Gospel there led to the speedy adhesion of king, chiefs, and people to the mission church. Schools were established in all the chief districts of the islands. Savage habits gradually gave way to the costume and manners of their pastors and teachers. Churches — congregations of faithful men — multiplied. Buildings arose in which to worship God. The change became so marked as to justify the following description, published in 'The Nautical Standard,' of July 13, 1849: 'A stranger to the history of the Hawaiians since the days of Captain Cook, if dropped down at Honolulu now, would scarcely credit his senses, so completely altered would he find every thing; and if immorality still exists to a greater degree than in older civilized nations, the American missionaries must nevertheless receive their meed of praise for the immense revolution they have been instrumental in effecting in less than half a century, with a people whom they found sunk in the depravities of heathenism. These missionaries reduced their language to a written form, and then translated the whole Bible into that tongue; and every blessing, socially and religiously, that the



people possess, they owe instrumentally to the unaided efforts of these American brethren.

"But we look in vain for any recognition of such labors in all that has been said by the Bishop of Oxford. A sentence of cold reference occurs in his speech at Liverpool, and at Leeds he contemptuously describes them as men whose preaching was 'distinctly hostile to all the natural tendencies of that particular people.' He renders them no thanks; he accounts them worthy of no praise; but with characteristic intolerance of all Nonconformity, he dismisses them and their forty years' service in the cause of Christ, and of these once heathen souls, with a criticism which sounds very much like a sneer. We enter our protest against an attempt to ignore with sarcastic indifference the labors of brethren whom we revere, in whose success we unfeignedly rejoice, but whose distance from this controversy effectually prevents their being heard in their own defence. There may be some consolation in knowing that all the eloquent declamation of even a distinguished prelate cannot subvert facts. The sun shines, and will shine, though a dignity of the Church may seem for a moment to obscure the light. But the Bishop of Oxford wields great influence in certain religious circles of the land, and many excellent people will accept his descriptions of the American missionaries and their labors as unquestionably true. We appeal, therefore, from his to the true version of the story. The verdict would go against our brethren by default, if no advocate were to protest."

2. One of the meetings in behalf of the Reformed Catholic Mission in England, was held at Chelmsford, in October last, in the diocese of the *Bishop of Rochester*, Queen Emma and Mr. Manley Hopkins being present. The following honorable testimony is from a speech then made by that prelate:—

"The enthusiasm shown by the [American] missionaries in coming in large bodies to take possession of the land, was a feature of a most interesting kind. He did not know of any thing at all in modern times to compare with the fervent, evangelizing spirit shown in this good work. They introduced schools; they formed a language, so as to be able to reach and instruct the people's minds; they translated the Bible, and gave themselves in every way they could to the work, and finally, the result of their labors was, that Christianity was in a manner spread over the whole country. The people assembled every Sunday, to hear the Gospel preached to them; schools were established for the instruction of the young; and family prayer was introduced into the houses of those who had been brought into the faith. Thus they saw that a great work had been done, though the missionaries were of course constantly meeting with difficulties and drawbacks, and fallings-back on old feelings, which were not entirely eradicated, such as the belief in witchcraft, which he was told was not wholly eradicated from some of our Essex villages. But though these drawbacks came sometimes to remind them that no human work was ever perfect, yet they had done a very great deal. Idolatry was abolished; the idol temple had been pulled down and destroyed, and the stones left on the ground; so that in every part of the island mementos might be seen showing that idolatry was past and over. And all this had been followed by a vast improvement in social order and legislation. They were enabled to introduce a vast number of measures, such as were adopted in civilized and Christian lands, and indeed the state of the country was totally changed; as was evidenced by the courtesy and kindness of feeling which pervaded the whole land, as compared with the former state of the people.

"These were the great changes which characterized the reigns of the first three Kings, named Kamehameha; and he was anxious to lay all the facts before them, because he was sure that the misapprehensions which existed in certain quarters were owing to an imperfect acquaintance with the real history of this mission; for he did not attribute any malice or deliberate prejudice to any one. Now he took up the other day, by accident, a certain periodical, and he was certainly astonished at what he read there. It began by stating that this mission was not our Church mission, but an American mission. He was astonished any Englishman should dare bring that out as an objection to the mission itself. They came to England, and begged them to help them, but they turned a deaf ear to their call, and the Americans came in and did the work, and all honor to them for it; and he thought that, now the opportunity was given them, they ought to assist the cause to the utmost, and endeavor to make up for their former shortcomings.

"Another objection was, that after all, there was a great remaining amount of corruption among the inhabitants of the Islands, notwithstanding the mission had been carried on for twenty or thirty years. Now, at any rate, that did appear to those who were acquainted with the history of Christian missions to be a strange objection to mission work. Why might not an objection of the same kind be urged against the labors of St. Paul? They saw how he wrote to the Corinthians, and how constantly he had to tell them of many remaining faults and shortcomings; and yet he had accomplished among them a work of the most blessed kind. When Paul preached at Antioch, the word of God came direct to the hearts of the people, from its great source on high; and yet, three hundred years after, half the city of Antioch was unchristianized still. He was lately reading in Gibbon an attack on Christianity, where it was stated that in Antioch,

three fourths — but it was really one half — of the people were unconverted, three hundred years after Christianity was preached by Paul.

“But was it to be said, that because no human labor could be wholly perfect, and because there would always be some of the old leaven left behind, that they should give up mission work altogether? Was it to be said, that because, years after the work had been commenced, unbelievers were still to be found, that they were not to persevere in their endeavors to bring about the result they all desired? Was it to be held, that mission work had proved a failure, because sin and vice were not eradicated, and old evil reappeared.

“Then again it was said, that these forty American missionaries were a pitiful number to be sent out to the people in these eight or nine islands. It was all very well to talk so, but, looking at it in that light, might they not say the same of the twelve Apostles who went forth to convert the world? It might be said that the Apostles were supported directly by the Spirit of God, and were sent on a direct mission from heaven, and these missionaries were not. Be it so; but if these objectors had taken the trouble to compare these missionaries with those sent forth by the great Societies, which were unquestionably doing such a great work in the world, they would find they were not such a pitiful number after all. The Society for the Propagation of the Gospel maintained, in whole or in part, something like four hundred missionaries, but what number had these four hundred to work for? In the Sandwich Islands there was one missionary to every two thousand people, but these four hundred men were sent forth to labor among our colonists and the heathen of the whole world. Let them ask the Bishop of London whether he thought one missionary to two thousand people a pitiful proportion, and he would no doubt tell them he would like to see a like proportion throughout our own Christian England.

“Then it was said, there was still a great extent of female degeneracy in these islands. Perhaps this was true, but it was not fair to put it in that way. Let them look at the female degradation in our own large towns. He served as a clergyman for twelve years in a London parish, and the degradation there of a like kind was of the most lamentable character. He served for a like period at Southampton, and he ventured to say that the state of things described by the writer referred to, who he supposed was speaking of the seaport of Honolulu, was not worse than the state of things in Southampton.

“Well, his object was to release the Sandwich Islands from any kind of misrepresentation, because they had not responded better to the offer of the Gospel, and at the same time to show that they must not expect mission work would leave nothing to be desired. They must be content to go on little by little, and trust to God in his own good time to give the increase.”

3. To the testimony of the Bishop of Rochester is added that of *Dr. Smith*, for many years *Bishop of the English Church in China*. It is from a speech he made at the last anniversary of the British and Foreign Bible Society: —

“And let me here say, that it has been my happy experience to associate with American missionaries of no ordinary reputation. As long as the names of Abeel, Richmond, Holman, Bishop Boone, and the young martyred missionary Walter Lowrie, shall survive in my memory, so long shall I retain an affectionate veneration and respect for the character of my American brethren in the missionary work, and so long will I refuse to listen to any statements or assertions from any quarter, which may try to depreciate in our minds the value, the solidity, and the permanency of their missionary labors in every land; and not least of all the labors of our dear brethren in the Sandwich Islands.”

It having been urged, both in England and in this country, that the residence of a Bishop is essential to an Episcopal Mission, an authoritative opinion to the contrary, by the Board of Missions of the Protestant Episcopal Church in the United States, may properly be appended. It is extracted from the report of a Committee on a “Foreign Missionary Bishop at Large,” adopted by that Board on the 5th of October, 1865.

“The Committee desire to call the attention of the Board to a matter which the Committee regard as one of prime importance in the further prosecution of the work in this department. It relates to the necessity of Episcopal supervision in those parts of the foreign field to which, at this time, no Bishop is commissioned. This necessity does not, in the judgment of the Committee, demand the services of a resident Bishop in either of the missions to which reference is now made. Present exigencies in the case of each and all these may, they think, be met by the appointment and sending forth of a Bishop who shall have jurisdiction in all those parts of the foreign field not now under the care of any Foreign Missionary Bishop of this Church. The portions of the field which, at this time, under such an arrangement as is here proposed, would fall to the oversight of the Foreign Missionary Bishop at large, are Mexico, Japan, China, and Greece.”

This paper was referred to the Committee to which that part of the Prudential Com-



mittee's Report relating to the Sandwich Islands was also referred, and Judge Strong, in behalf of that Committee, subsequently presented the following report, which was adopted by the Board:—

The Committee to which was referred so much of the Report of the Prudential Committee as relates to the missions to the Hawaiian Islands and to Micronesia; together with the paper submitted by Dr. Anderson, on behalf of the Prudential Committee, respecting the statements of members and supporters of the Reformed Catholic Mission concerning the American Mission at the Sandwich Islands, respectfully submit the following report:—

We have read with great interest all that the Prudential Committee say respecting the Mission to the Hawaiian Islands, and the Mission to Micronesia, and we recommend that this portion of their report be approved, and published in the next Annual Report of the Board.

Notwithstanding the marvelous results of missionary labor in the Sandwich Islands, of which there is most convincing evidence in the present condition of our mission churches, there is much in the action of the "Reformed Catholic Mission" to awaken the solicitude of all the friends of a pure Christianity, and to call for the continued watchful care of the Board. Not to mention the unprecedented discourtesy of any interference, by a body of men calling themselves Christians, with the operations of the Board, in a field of which it has so long held prior and unchallenged possession, and where, through its agency, such glorious results have been secured, it is most manifest that the interference of the Reformed Catholic Mission bodes only evil to the native population. Beginning with untruthful pretences, justifying itself by statements that have no foundation in fact, it is not surprising that systematic measures seem to have been adopted to undermine the influence and obliterate the teachings of those who have led the natives up from Paganism to Christian civilization. It is with painful regret that we observe the efforts in progress to pervert the education of the young, and to disseminate doctrines the inevitable tendency of which is to produce a low condition of morals.

Yet in this hour of trial, it is cheering to know that native Christians are alive to the dangers by which they are environed. The Hawaiian Evangelical Association appears to be doing its work well, struggling nobly to maintain the cause of a sound and healthful system of education, and a pure and vital Christianity. In these efforts they deserve, as they will doubtless receive, the efficient assistance of the Board. Manifestly it is no time to withdraw missionaries sent from this country. The existing state of things would seem rather to justify affording all the assistance possible to the native pastors, and to the department of education.

We notice with pleasure the gratifying increase in the benevolence of the native Christians, alike in building and sustaining their own churches, and in prosecuting their missions to the Micronesian and Marquesas Islands.

Of the Mission to Micronesia, it is impossible to speak without devout gratitude to God. The efficiency and fidelity with which Hawaiian Missionaries have labored in these remote and lonely fields, and the success which God has given to their labor, call for songs of praise. It cannot be doubted that this mission has a most beneficial influence upon the Hawaiian churches at home. And what it has accomplished already must thrill with pleasure multitudes of Sabbath-schools in this country. With this mission, those schools are more closely connected than they are with any other. They built the first *Morning Star* for its convenience, and now they have furnished funds to build a second, still further to carry on the work so gloriously begun. It is a noble contribution they have made, one which they will not be likely to forget, and one which we trust will prove a rich blessing to the givers.

Of the defamatory statements made by the members and supporters of the Reformed Catholic Mission, concerning the American Mission to the Sandwich Islands,—statements which have been referred to this Committee,—it is painful to speak. That the statements are defamatory, is attested by a weight of evidence perfectly overwhelming. To them all, the "Vindication and Appeal," prepared by the Rev. Mr. Ellis, and published in London during the present year, is an unanswerable reply. It is difficult to conceive how men can justify to their own consciences such declarations as appear to have been made publicly by Bishop Staley and others, if the Ninth Commandment has any place in the Bible. They should be met by an indignant denial. It would be as idle to adduce evidence to disprove them, as it would be to collect witnesses to prove that Christianity has a foothold in America.

#### DR. ANDERSON DECLINES RE-ELECTION.

The following communication from the senior Secretary of the Board, declining a re-election, was read on Wednesday afternoon:—

*To the Rev. MARK HOPKINS, D.D., President of the American Board of Commissioners for Foreign Missions.*

REVEREND AND DEAR SIR, — At the age of three-score-and-ten, and after a service of more than forty years, it seems proper for me to decline a reelection as one of the Corresponding Secretaries of the American Board. It was intimated, at the last annual meeting, that I proposed doing this, which was the reason why an additional Secretary was then chosen. My subsequent very intimate relations with him have not a little strengthened my confidence that the step I am now taking is under the divine guidance, and will be followed with the divine blessing.

Early in 1822, during my senior year at the Andover Seminary, I was called to supply the place of Mr. Evarts, the Corresponding Secretary, while he made a visit to the Indian missions, and thus I became connected for a time with the correspondence of the Board. My permanent connection dates from the autumn of that year, — first, as assistant to Mr. Evarts, then, as Assistant-Secretary. In the year 1832, the Board appointed three coördinate Secretaries, and the foreign correspondence was assigned to me.

Since then, for thirty-four years, I have had the entire charge of that department. As my duties for the ten preceding years had been substantially of the same nature, my foreign correspondence in behalf of the Board extends over a period of forty-four years.

Remembering how slender were my prospects of life on entering the service of the Board, I wonder at being spared so long. My years have all been, of necessity, years of incessant toil, with but little time for social intercourse, or for relaxation even in the heat of summer; and I may add, with a salary that admitted of but few indulgences. The salary was, however, as much as we thought it expedient for a Secretary of the Board to receive.

Looking back from the close of a protracted official life, it seems natural to speak, though it must be with great brevity, of the work in which I have been employed, and in which I have, at different times, been associated with eight Secretaries, three Treasurers, and thirty-one members of the Prudential Committee.

Forty years constitute a large portion of the life of the Board. At the beginning of this period, its oldest mission had been established but eight years, and it had then only seven missions. Its ordained missionaries were twenty-four. It had thirty-four corporate members, of whom the only survivors are the venerable Presidents Day and Allen. Its honorary members were twenty-three. Eighteen members, two of them honorary, constituted the annual meeting in 1822. The receipts of that year were \$61,000, and it is remarkable that there was then a balance in the treasury of \$34,000.

I find that every missionary of the Board now in the field, excepting Mr. and Mrs. Spaulding of Ceylon, Mr. and Mrs. Thurston of the Sandwich Islands, and Messrs. Kingsbury and Byington of the Choctaw mission, went forth during my connection with it. The whole number, since my connection with the Board, exceeds twelve hundred, and more than eight hundred of these went either to form or to strengthen missions beyond the seas. More than four hundred were ordained missionaries. The seven missions have increased to twenty, embracing a hundred stations, and two hundred and forty out-stations, occupied by native helpers. The native ministry is almost wholly the product of the last forty years, and now numbers more than three hundred, of whom somewhat more than sixty are pastors of churches. The churches formed have been scarcely less than two hundred, into which considerably more than sixty thousand hopeful converts have been received. The pages printed at our presses number more than a thousand millions, and these pages have been distributed in forty-two of the languages spoken in the uncivilized world.

Farther indications of progress are found in the growth of the Board, — its receipts,

and its annual meetings. Its corporate members have increased from thirty-four to two hundred, and its honorary members (made such by the payment of \$100 if laymen, and \$50 if clergymen) have multiplied, till the whole number from the beginning is not less than sixteen thousand. The receipts have risen from \$61,000 to \$534,000 for the year ending in 1865. The annual meetings, until the year 1842, had awakened no very general interest, and were thinly attended. But a stirring report, in a leading religious newspaper, of a remarkable meeting held in Philadelphia, in 1841, aroused public attention, and since then the annual meetings of the Board have been among the most thronged of the religious gatherings in our country; though they have never aimed at popular effect, and their interest has rested mainly on the grandeur of the cause.

Looking beyond our own Board and its missions, we gladly recognize a corresponding growth in the four or five English Missionary Societies, formed prior to our own; while a score or two of kindred societies have since come into existence. The aggregate annual expenditure of these societies, including our own Board, is between four and five millions of dollars; and not a few of the grand strategic points of the heathen world are occupied by Protestant missionaries. But the great wonder of the age is, after all, in the vast openings for the Gospel, which have been made in the unevangelized world by Divine Providence. Western Asia, India, Burmah, China, with their six hundred millions of souls, were not open to the Gospel forty years ago; but they are all open now. There is, too, an immense preparation for the spiritual conquest of those countries, in the knowledge we have gained of them and their populations, in the materials made ready for our warfare, in our varied organizations, and in the skill and confidence which are so needful in the conflict. The work of Bible translation has been performed for almost the entire population of the globe; and such is the increasing reliance placed upon agencies that are purely spiritual, and upon a native ministry, that the cost of efforts needed for the world's conversion seems immensely reduced.

Never have I had stronger assurance than now of the ultimate triumph of the missionary cause. Its progress seems to me to be as certain as that of trade, or knowledge, or freedom of thought and action. With the world open to evangelical effort as it never was before, the truly evangelical churches will be less and less able to disregard the spiritually benighted nations; and all such churches will realize, more and more, that to labor for the extension of Christ's kingdom through the world is indispensable to their own spiritual prosperity.

Leaving general topics, I may be allowed to bear testimony to my beloved associates. The two senior Secretaries, with their long experience, will not fail to retain the confidence of the churches, which they now deservedly enjoy. The editing of the *Missionary Herald* was never in better hands. Our Treasurer brings to his office the results of a thorough training, and is prompt, laborious, and faithful in the discharge of his onerous duties. Of the Prudential Committee I am able to speak with a perfect knowledge of their habits of doing business and their proceedings, having been present at their meetings during my whole official life, and having been their clerk for more than thirty years. Punctual in attendance on their weekly meetings, and acting with calmness and deliberation, in the fear of God, and with an eye to his glory,—while there has been progress and important modifications in their views of missionary policy,—they have seldom been obliged to retrace their steps. I express the sentiments of our most intelligent missionaries, as also my own, in declaring the influence and supervision of the Committee to be of the highest importance to the order, progress, and efficiency of our widely extended operations. Our new Secretary,—now to be my successor in the Foreign Department,—assisted by such fellow-laborers, has the most cheering prospects of success. May the gracious Lord, whose long-suffering I have so much reason to acknowledge, crown him with his blessing.

It is now thirty-four years since I became a member of this Board; and in every one



of these years, save two, — and those long since past, — we have had to lament departed associates. Scarcely less than five corporate members, on the average, have been called away by death each year for the twenty years past, and scores of the honorary members.

“Thus star by star declines,  
Till all are passed away,  
As morning high and higher shines,  
To pure and perfect day:  
Nor sink those stars in empty night,  
They hide themselves in heaven's own light.”

It is due to the companion of my youth, the sharer of all my joys and sorrows, that I declare my gratitude to the Lord of Missions for sparing her to me so long. It will be forty years next January; and to her life, under God, I very much owe the prolonging of my own. Of her unwearied hospitalities to missionaries and their children, and her other important services to the cause, regard for her feelings forbids my speaking in this presence.

Though relieved from my present official duties, I by no means expect, if life and health are spared, to cease laboring in this sacred cause. All my plans have reference to such labors. In connection with the facts of missions, and especially the rich and suggestive experience of our own Board and its missions, there is ample opportunity for all I wish to do. Whether I shall be able to execute my plans, is known only to Him who knoweth all things.

I should not have ventured trespassing so long on the time of the Board, except in deference to opinions I am accustomed to regard. The Board will please accept my hearty thanks for its kind consideration through so many years. I feel conscious of great imperfection in all my public services, and have little pleasure in the retrospect, except as I find in it the evidence of the abounding grace of God, and of his readiness to bless even the humblest efforts to promote his holy cause. Thankful for the privilege of spending my life in such a service, I cannot refrain from the expression of a wish, that larger numbers of our young ministers, of piety, talent, and learning, would devote themselves to the work of foreign missions. They would never have occasion to regret it. Nor can I doubt that they will make this self-consecration, at the call of the Lord Jesus Christ, who will have his gospel preached “in all the world,” and “to every creature;” and who has shown, by unmistakable indications of his providence, that the time for this great and blessed work has fully come.

I am, respected and dear sir,

Most affectionately yours,

R. ANDERSON.

MISSIONARY HOUSE, BOSTON, *September 20, 1866.*

Secretary Clark read the following Minute, adopted by the Prudential Committee on the 18th of September: —

As Dr. Anderson, at the close of the present session of this Committee, is to vacate the seat which he has so long occupied as the senior Secretary of the Board, we cannot refrain from placing on record the following resolutions: —

1. *Resolved*, That while we contemplate with profound regret the withdrawal of Dr. Anderson, in accordance with his own deliberate purpose, from a post with which he has become so completely and honorably identified, we feel it to be incumbent upon us to render thanks to the God of missions, for continuing him in the service of the Board through so many years; for permitting him to conduct its correspondence — multiform and difficult as it ever has been and ever must be, — with so much success; for giving him such favor with the missionaries in their different fields of labor, and in a word, for enabling him to perform all the duties of his office with such wisdom, singleness of purpose, and approved fidelity.

2. *Resolved*, That it gives the members of the Committee great satisfaction to express, individually, their high esteem for his character as a Christian brother, as well as their high sense of his worth as an officer of the Board; and we shall always look back with pleasure to the many hours which we have spent with him in considering the ever varying questions that required our joint wisdom and action.

3. *Resolved*, That we deem it of the highest importance that the Committee be permitted to avail itself in coming years of his mature judgment and large experience in the affairs of the Board, and that we therefore recommend his election at the approaching Annual Meeting as a member of the Prudential Committee.

4. *Resolved*, That inasmuch as he is better acquainted than any other person with the origin, progress, and results of the missionary work, as conducted by the Board, and also with its methods, aims, and principles, the Committee hereby express their earnest desire that he prepare for publication a history of the Board to the present time.

5. *Resolved*, That the room in the Missionary House now occupied by Dr. Clark be appropriated to the use of Dr. Anderson so long as it shall be his pleasure to occupy the same, and that he have as free access to the books and papers which belong to the Board as he has hitherto enjoyed.

Secretary Treat then spoke upon the subject in behalf of his colleagues, and Rev. S. H. Calhoun, of the Syria mission, in behalf of missionaries; Dr. Gordon Hall of Northampton, and Mr. Charles Smith, son of the late Dr. Eli Smith, of Syria, addressed Dr. Anderson in behalf of missionary children, presenting him with a large and elegant photograph album; and Dr. H. C. Thompson spoke in behalf of the Prudential Committee; the speakers severally expressing the feelings of confidence, respect and affection with which the retiring Secretary is and has ever been regarded. The letter of Dr. Anderson was then referred to the Committee on New Members and Officers, who subsequently, through their chairman, Dr. William Adams, reported the following resolutions, which were unanimously adopted:—

1. *Resolved*, That this communication be entered upon the Minutes, and that the Board accede to Dr. Anderson's request not to be reelected a Corresponding Secretary.

2. *Resolved*, That this Board, thanking the great Head of the Church for his kindness toward them in continuing the services of Dr. Anderson for so many years, hereby return their cordial thanks to him, their late Secretary, for the fidelity with which he has discharged the duties of his office, for the zeal, skill, and sound judgment with which he has administered its affairs, often delicate and complicated, and always grave and onerous.

3. *Resolved*, That the Board in acceding to the request of Dr. Anderson, offering to him their most affectionate regards and cordial wishes for continued life and happiness, hope that they may still avail themselves of his great experience and information in their future counsels and projects; they are particularly gratified to know that they may expect from his pen a history of the missionary operations of this Board; and they may express the hope, that without much delay, the Board will take measures to collect and publish the facts relative to the obligations of letters and science, and general civilization, to the agency of Modern Christian Missions.

#### PROVISION BY INDIVIDUALS FOR DR. ANDERSON'S SUPPORT.

When the Board adjourned, on Wednesday afternoon, the congregation remaining in the house, Hon. Linus Child, on invitation, took the chair, and made statements in regard to the principles on which the Prudential Committee has ever acted in fixing the salaries of officers of the Board at home, as well as those of missionaries abroad, furnishing *no more* than is supposed to be needful for a strictly economical support from year to year. The result had been, in Dr. Anderson's case, that on retiring from his office in advanced age, he was without means of support. Hon. Alpheus Hardy then addressed some felicitous remarks to the retiring Secretary, and in behalf of personal friends and friends of the mission cause, in Massachusetts and Connecticut, presented him with \$10,000. Oliver E. Wood, Esq. followed, making a like presentation of the same sum in behalf of friends in New York. On Friday morning the following letter from Dr. Anderson was communicated to the Board.

PITTSFIELD, Sept. 27, 1866.

*To the President of the Board.*

REVEREND AND DEAR SIR,—It was expected that I should make some response to the proceedings of yesterday afternoon; but those proceedings were so unexpected by me, so peculiar, and drew so heavily upon my feelings, that any thing like a response at the time was out of the question.

It was of course gratifying to be assured that my services as a Secretary were appreciated. I was indeed greatly moved by the kind and generous expressions of the several speakers. At the same time, I should do injustice to my own self-estimation, and might be regarded as thinking more highly of myself than I ought to think, did I not make large abatements for the too partial judgments of my friends. I love the cause of the Lord Jesus, and have labored hard to promote it; but alas for the imperfect motives, and for the constant short-comings! If I have, on the whole, succeeded in my post of duty, it has been greatly owing to the excellence of my associates and fellow-laborers.

I believe there has been no formal report to the Board of the statements made to the members in the recess of yesterday afternoon. It is thought to be desirable, that the provision made by liberal gentlemen in Massachusetts, Connecticut, and New York, toward my future support, should go upon the Minutes of this meeting. It became known to me then, for the first time, that gentlemen in the three States just named had contributed a fund for this purpose, amounting to *twenty thousand dollars* — one half of it having been given in Massachusetts and Connecticut, and the other half in New York.

This noble gift I most thankfully accept, and hope those liberal agents of a bounteous Providence will never have cause to regret their liberality.

I believe it to be my duty to place this fund under such legal arrangements, in connection with the Prudential Committee, that, while Mrs. Anderson and myself may freely use the interest, — and also the principal so far as we deem it needful for our own comfort, — what remains at the time of our decease, will be a fund to be applied, at the discretion of the Prudential Committee, for missionary objects believed by them to be in accordance with the intention of the donors.

The generous provision thus made for the support of myself and wife for the residue of our earthly sojourn, will ensure our warmest gratitude while life lasts; but words cannot fully convey our appreciation of this kindness.

The Memorial and Addresses from the children of missionaries, touched the tenderest cord in my heart. I certainly love those children, and have great hopes as to their future usefulness. As a class, I believe they have enjoyed the smiles of Heaven beyond any other class of children, not excepting the children of pastors. It was gratifying to receive such a spontaneous testimonial of their love and confidence.

And now, having reached the close of my public life, I am thankful in the consciousness that I am on terms of the utmost amity with all good men. My future studies and labors, as they will be mainly connected with the operations of the Board, I commend to the prayers and kind consideration of its members; and am,

Dear sir, respectfully and most truly yours,

R. ANDERSON.

#### DEATH OF DR. WORCESTER.

Dr. William Adams, in behalf of the Committee on New Members and Officers, recommended the adoption of a minute in reference to the death of the late Recording Secretary, and it was unanimously adopted, as follows: —

Whereas, it has pleased the great Head of the Church to remove by death Samuel M. Worcester, D. D., for nineteen years the Recording Secretary of this Board, the Board would hereby record their cordial and grateful respect for the memory of their late associate — bearing a name endeared to all the friends of Christian Missions, and their obligation to him for his own long and faithful services, as a most efficient and valued officer of this Board.

#### CORPORATE MEMBERSHIP.

The following report of a committee appointed in 1865 was presented by Judge Strong, the Chairman: —

The Committee appointed at the last meeting of the Board, to which was referred the paper submitted by the Prudential Committee relating to the election of corporate members, together with the whole subject of electing such members, submit the following: —



The only rules in existence respecting the election of corporate members of the Board are those which were adopted at Worcester, at the Annual Meeting of 1864, if we except the provisions of the charter. In adopting those rules, the purposes sought to be accomplished were mainly, first, protection against such an increase of membership as may endanger the efficiency and security of the Board as a body of trustees for a defined object; and, secondly, obtaining, so far as possible, from all the members, constant attendance at the meetings of the corporation. Another object was also in contemplation. It was to secure, in some degree, a fair distribution of corporate membership among the several States from which contributions come into the treasury, and among the several denominations that employ the agency of the Board in carrying on the work of Foreign Missions. The rules could not have been intended as much more than an expression of opinion respecting the proper policy to be adopted in the election of members, and respecting the duties appertaining to the trust. After all, much must be left to the wisdom of the Board at its annual meetings, and especially, to the judgment of the committees appointed from time to time to nominate candidates for membership. It seems therefore important that such committees should have time for consultation and inquiry, that they should not be unnecessarily fettered by restriction, and that they should have all the aid which a knowledge of the condition of the membership of the Board can give them. It is obvious, that if they are required to report at the meeting at which they are appointed, they can have little opportunity for inquiry, and if they make their nominations without lists of the active members before them, there must be danger of an injudicious distribution of membership. In the new rules herewith submitted, we have endeavored to provide means and opportunity for well-considered nominations. We recommend that the Committee on New Members shall be a Standing Committee, whose duty it shall be to report at the meeting of the Board next after their appointment. We recommend also, that it be made the duty of the Recording Secretary to make out, and furnish to each Committee on New Members, a complete list of the corporate members living, and of the vacancies, which may from time to time occur.

After much reflection, we have come to the conclusion that the distinction, provided for in 1864, between members that shall be considered *emeriti*, and those who shall not, is unwise. Without stating at length the reasons which have led to this conclusion, it may now suffice to say, that the practical effect of such a distinction, it is feared, will be to create an impression in the minds of many of our most valued members, that their presence at the meetings, and their advice and assistance, are no longer needed. The Board will therefore be favored with their coöperation less than heretofore it has been, and the fruits of their experience will be partially lost. Such was manifestly not the intention of the Board when the rules of 1864 were adopted. It has been one of the delights of our annual meetings in the past, and our great element of safety and power, that so many veterans in the mission work manifest their continued interest by their presence, and give to the cause the benefit of their matured counsels. Moreover, it is believed our veteran brethren ask for no relief. It is not for us to remind them that they are setting suns. It cannot be agreeable to them that they be placed upon a "retired list," and the attempt thus to place them would in some cases give rise to wounded feeling. In the new rules which we recommend, we have therefore left out so much of the rules of 1864 as directs a classification of members into active and *emeriti*.

The eighth rule adopted in 1864, requires that "any member absent from three successive meetings, without rendering an excuse which shall be received as satisfactory, shall be requested to resign his trust, that the vacancy created by his continued absence may be filled." We think this rule should not be continued. There are, as suggested in the paper presented by the Prudential Committee, difficulties attending its execution. The satisfactoriness of excuses can, of course, be triable only by the Board itself, and generally the trial must be *ex parte*. Strange would it be, if such a trial did not sometimes result in awakening a sense of wrong, if not in producing alienation among brethren. There may be excuses which cannot be fully stated. And such a rule is not necessary. Hitherto it has been found safe to rely upon the conscience of the members, and upon their love of the cause of missions. The Board has not been embarrassed by the small attendance of those who have been elected, nor have those who failed to attend manifested dissatisfaction with what has been done. In a voluntary association, such as this is, it ought to be presumed that members need nothing more than to be reminded of their duty. Nothing more has been found necessary, and in our opinion, what has worked well in the past may be relied upon in the future.

It is impossible to establish any binding regulation limiting the number of members. Any rule adopted can be but the expression of opinion, not obligatory at any future meeting. As such, however, it may be well to preserve the rule adopted in 1864, which declared that the number of active members shall not exceed one hundred and fifty. Experience has shown that number to be quite as large as comports with the efficient action of the Board. If it be asked, how is it to be determined whether there is a deficiency in that number of active members, it may be answered, that the Standing Committees to make nominations are competent to ascertain, aided, as it is proposed they shall be, by the Recording Secretary. Whether a member is considered *active* or not, as we have

already advanced, should not be made dependent upon his age, or upon the number of times he has attended annual meetings.

As instructed by the resolution under which this Committee was appointed, we present herewith a schedule of distribution of membership in the different States, proportioned to the past contributions to the treasury, but we do not recommend its adoption, nor indeed the adoption of any schedule. Constituted as it is proposed the Committees on New Members hereafter shall be, having time for consultation and inquiry, it appears plain that it will prove wise to leave them untrammelled by any fixed rule of distribution, announcing only a principle which it ought to be presumed they will respect. A definite apportionment would be attended with many inconveniences, and might deprive the Board of the services of some whose active coöperation it is most desirable to secure. The following is the schedule.

While it shall not be deemed imperative upon the Committee on New Members to adhere strictly to the proportions hereinafter stated, yet it is deemed expedient, for the present, that the Congregational members be to the Presbyterian about as two to one, and that the number apportioned to the several States be about as follows: Maine, 5; New Hampshire, 5; Vermont, 6; Massachusetts, 34; Rhode Island, 3; Connecticut, 15; New York, 30; New Jersey, 5; Pennsylvania, 8; Delaware, 1; District of Columbia, 1; Ohio, 11; Indiana, 4; Illinois, 9; Michigan, 4; Wisconsin, 3; Iowa, 2; Minnesota, 1; Missouri, 2; California, 1. — Total, 150.

For simplicity and convenience, the Committee have combined the rules heretofore adopted, so far as it is proposed that they be retained, with the others now suggested; and they recommend that hereafter the following be the rules of the Board concerning the election of members of the corporation, and that the rules heretofore adopted be rescinded: —

#### PREAMBLE.

According to the Charter, members can be elected into this Corporation only by ballot at an annual meeting.

According to the Charter, the number of lay members must always be not less than one third of the whole number; and, also, the number of clergymen must always be not less than one third of the whole number.

Whereas membership in this Corporation is not an honor merely, to be conferred on men distinguished by position, by learning and genius, or by civil and ecclesiastical influence, but is a trust which cannot be discharged without labor and sacrifice, therefore every man elected to membership, if he accept and retain the trust, shall be considered as pledged to perform its duties, and especially to be a constant attendant at the meetings of the Board for business, whenever such attendance is reasonably practicable. And it is to be expected that absentees will send to the Recording Secretary letters giving the reasons for their absence.

#### RULES.

1. The active members of the Corporation shall not exceed one hundred and fifty in number; and no election of new members shall be held except for the purpose of supplying deficiencies in that number.

2. In supplying deficiencies, or filling vacancies, regard shall be had to a distribution of members among the several States, in some proportion to the contributions from the States, and also among the several Christian bodies, or denominations, coöperating in foreign missions through the agency of this Board, in some proportion to the contributions known to have been made by friends of missions in those various denominations.

3. At each annual meeting, a Committee of seven, on New Members, shall be appointed by the President, whose duty it shall be to recommend to the meeting next ensuing the names of persons deemed suitable for election as corporate members.

4. It shall be the duty of the Recording Secretary of the Board to prepare a complete list of its corporate members, giving their address, and arranging the names according to the States in which the members reside. And it shall be his duty to note on said list such changes as may occur from time to time, by reason of death or resignation; make transfers in case of removals from one State to another; and add the names of members hereafter chosen, with their address, and the names of the States in which they reside. This list shall be accessible at each annual meeting, in a condition to show readily and conveniently how the members of the Board are distributed, and what changes have occurred since the next previous meeting. It shall also be the duty of the Recording Secretary, immediately after the appointment of Committees on New Members, to notify the appointees of their appointment, and to furnish each with a copy of the list herein described.

This report was accepted, the rules recommended were adopted by the Board, and the following persons, in accordance with Rule 3, were appointed the Committee on New Members, viz.: Judge Strong, Hon. Linus Child, John Kingsbury, Esq., Dr. George E. Adams, O. E. Wood, Esq., T. P. Handy, Esq., and Dr. S. C. Bartlett.

## CONTRIBUTIONS BY MISSIONS TO SCIENCE.

In connection with suggestions and a proposition presented by A. B. Ely, Esq., Dr. Sweetser, in behalf of the Business Committee, reported the following resolutions, which were adopted:—

1. *Resolved*, That the contributions of the missionaries of this Board to the cause of Science, especially in the departments of Philology, Geography and Archæology, are deserving of special attention in any History of the Board which may be written, and that a just and comprehensive view of what has been accomplished would furnish a happy illustration of the beneficent result of missions.

2. *Resolved*, That in connection with an offer of \$500 already made by Alfred B. Ely, Esq., to be given to Dr. Anderson or some one else, toward defraying the expense of writing such a history, it is eminently desirable that liberal-minded individuals be encouraged to increase that sum, to an amount which would be an adequate remuneration for the literary labor, so that the avails of the work, according to the suggestion of the donor, should accrue to the treasury of the Board.

## RESOLUTIONS RESPECTING NATIONAL AFFAIRS.

Dr. Sweetser also, in behalf of the same Committee, reported the following resolutions, which were adopted:—

1. *Resolved*, That in view of the former distinct utterances of this Board in relation to human freedom, the rights and duties of man, and the integrity of our nation, and in view of the severe trials and immense sacrifices of the American people, as well as the imminent perils of the American nation, growing out of the late rebellion, we deem it more than ever incumbent on the members of this Board and the friends of Christian missions, earnestly to pray that God will so overrule all events, and influences resulting therefrom, as to promote the purity of the nation, and establish its reputation for integrity; thus placing our nation in the foreground of this advancing age of civilization, and bringing her example to bear upon all the nations of the earth, in the consummation of the glorious purposes of the kingdom of our Lord Jesus Christ, in which all peoples and tribes and tongues shall be brought to fear God and work righteousness.

2. *Resolved*, That we shall hail with devout thanksgiving to God the approach of the time when our missionaries abroad shall be able to refer the heathen mind back to the land from whence they came, as a beautiful example of the power of that gospel which they preach to change the hearts of men, and to transform nations into spheres of purity, harmony and happiness, into mountains of holiness, and habitations of our glorious Sovereign, the one only true and everliving God.

3. *Resolved*, That in view of the providences of God, which have laid upon this generation the duty of instructing the descendants of the African race in this country, this Board heartily encourage all wise and benevolent endeavors to extend the benefits of education to the Freedmen, and especially the establishment of means of extending to them the benefits of Collegiate and Theological training, as the reliable agency for providing them with competent teachers and preachers of the gospel, and of preparing them to engage in the evangelization of the African continent,—a work to which our best sentiments earnestly incline us, and one which, under the present mode of operation, is and must be slow and discouraging.

## AMENDMENT OF THE CHARTER.

The Board voted to accept an Act passed by the Legislature of Massachusetts, and approved by the Governor, April 25, 1866, amending the Charter of the Board, so as to authorize the Treasurer, under direction of the Prudential Committee, to sign contracts and deeds.

## ABSENT MEMBERS.

Letters of apology for absence from the meeting were received from the following Corporate Members, viz.: Dr. Enoch Pond, Amos D. Lockwood, Esq., Dr. Asa D. Smith, Dr. Barstow, Dr. E. A. Park, Hon. Thomas W. Williams, Hon. William F. Allen, Dr. D. Willers, Dr. George A. Lyon, J. W. Weir, Esq., Dr. J. C. Smith, Dr. W. S. Curtis, Dr. S. C. Bartlett, and Dr. H. A. Nelson.

Letters were also received from several members tendering their resignation as Corporate Members, which were referred to the Committee on New Members, appointed under the newly adopted rules.



## NEW MEMBERS AND OFFICERS.

A Committee on New Members and Officers was appointed at an early stage of the meeting, consisting of Dr. William Adams, Dr. Wolcott, O. E. Wood, Esq., Dr. Kitchell, Frederick Starr, Esq., Charles Mills, Esq., and Louis Chapin, Esq.

They reported, recommending that Rev. John O. Means, of Roxbury, Massachusetts, be elected a corporate member, and he was so elected.

For Officers of the Board, the Committee recommended the following persons, and they were elected for the year:—

MARK HOPKINS, D. D., LL. D., <i>President.</i>	JAMES M. GORDON, Esq.,
Hon. WILLIAM E. DODGE, <i>Vice-President.</i>	RUFUS ANDERSON, D. D.,
CHARLES STODDARD, Esq.,	<i>Prudential Committee.</i>
NEHEMIAH ADAMS, D. D.,	Rev. SELAH B. TREAT,
AUGUSTUS C. THOMPSON, D. D.,	GEORGE W. WOOD, D. D.,
Hon. WILLIAM T. EUSTIS,	NATHANIEL G. CLARK, D. D.,
WALTER S. GRIFFITH, Esq.,	<i>Corresponding Secretaries.</i>
Hon. ALPHEUS HARDY,	Rev. JOHN O. MEANS,
Hon. LINUS CHILD,	<i>Recording Secretary.</i>
Rev. ALBERT BARNES,	LANGDON S. WARD, Esq., <i>Treasurer.</i>
ROBERT R. BOOTH, D. D.,	MOSES L. HALE, Esq.,
ABNER KINGMAN, Esq.,	Hon. SAMUEL H. WALLEY, } <i>Auditors.</i>

## ANNUAL MEETINGS.

Dr. Sweetser, a member of the committee appointed in 1864, and continued last year, to consider the subject of arrangements for the annual meetings of the Board, stated that they were not prepared to report, and recommended that the committee be continued, and that two persons be added to fill vacancies. The committee was continued accordingly, and Dr. C. Blodgett and Dr. S. G. Buckingham were appointed members of it.

## PLACE AND PREACHER FOR NEXT MEETING.

Dr. Walter Clarke, Walter S. Griffith, Esq., Dr. E. W. Hooker, Dr. J. W. Chickering, Rev. James A. Smith, Rev. G. R. H. Shumway, and John M. Pinkerton, Esq., were appointed a Committee on the Place and Preacher for the next annual meeting of the Board. They reported, recommending that the city of Buffalo, N. Y., be the place, Rev. Joseph P. Thompson, D. D., of New York City, the preacher, and Rev. Henry Nelson, D. D., of St. Louis, his alternate. The report was adopted, and the following persons were chosen a Committee of Arrangements for the meeting, with power to add to their number, viz., Dr. Clarke, Dr. Heacock, Rev. J. F. Bingham, Rev. P. G. Cook, Thomas Farnham, Esq., Silas Kingsbury, Esq., Jason Sexton, Esq., Horace Stillman, Esq., Seth Clark, Esq., Edward Bristol, Esq., Horace Parmelee, Esq., and M. L. Comstock, Esq.

## RESOLUTIONS OF THANKS.

The following resolutions, reported by the Business Committee, were passed unanimously:—

*Resolved*, That the thanks of the Board be tendered to Rev. Dr. Hickok for his sermon, and that he be requested to furnish a copy of the same for publication.

*Resolved*, That we present our respectful and cordial thanks to the several families of the different churches and religious denominations in Pittsfield, and the neighboring towns, for the ample, generous, and unwearied hospitality with which they have accommodated the Board and its numerous friends, during its session in this place. And, also, to the Committee of Arrangements, and to all who have aided them, for the ample arrangements made for this meeting.

*Resolved*, That the thanks of the Board be presented to the choir for the aid they

have rendered, and to the two Congregational Churches and the Methodist and the Baptist Churches of Pittsfield, for the use of their houses of worship, for various services and meetings connected with this anniversary.

#### LETTER FROM DR. ALLEN.

On Friday morning the following letter was read, from Dr. William Allen, and it was voted that it be entered on the minutes:—

"MY DEAR BRETHREN, — I bid you farewell, but assured that, through the grace and mercy of Jesus of Nazareth, we shall meet again in a still more joyful assembly above. "As I now leave you, being the oldest member of this company, I will venture to leave with you, as the valedictory prayer of 'the old and gray headed' for you all, the prayer of Paul for his Hebrew brethren: — 'Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.'

"WILLIAM ALLEN.

"PITTSFIELD, September 28th, 1866."

#### RELIGIOUS SERVICES.

As usual, in connection with the meetings of the Board, much time was given to devotional services, and to addresses of a strictly religious character. At the opening of the first session of the business meetings on each day, the assembly united in prayer, led, successively, by Dr. E. W. Hooker, Dr. Cox, Dr. Linsley, and Dr. Shepard; and on some occasions the progress of business was interrupted that the Board might unite in supplication, thanksgiving, or songs of praise. Morning prayer-meetings, on Wednesday and Thursday, at the South Congregational and the Fenn Street Methodist churches, were of much interest and fully attended. The missionaries and the children of missionaries present, held several meetings by themselves, or with their immediate relatives and friends; and meetings specially for addresses were held in different churches, on Wednesday and Thursday evenings.

The sermon, on Tuesday evening, by President Hickok, of Union College, from Philippians ii. 10, 11, — "That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," — was a very able presentation of important and impressive truth respecting the type of piety which it should be the aim of Christian missions to extend and render universal among men. The discourse was listened to with great interest by a very large assembly. In the devotional services of the occasion, Dr. Hickok was assisted by Dr. Eddy of Northampton.

The Sacrament of the Lord's Supper was administered on Thursday afternoon to between two and three thousand people, probably, at the First and the South Congregational and the Fenn Street Methodist churches. At the First Church Dr. Hopkins presided, assisted by Dr. Campbell and Dr. N. Adams; at the South Church, Dr. Daggett, assisted by Drs. Canfield and King; and at the Methodist Church, Dr. Sweetser, assisted by Dr. Hawes and Dr. Walter Clarke.

The closing meeting on Friday morning was one of deep interest. Feeling addresses were delivered by Rev. Hiram Brigham, Jr., of the Micronesia Mission, Rev. George F. Herrick, of Constantinople, Hon. William E. Dodge, and Rev. S. H. Calhoun, of Syria. Dr. Hopkins, in fitting terms, presented the thanks of the Board to the people of Pittsfield, including also many in neighboring towns, for their unmeasured hospitality in providing for the thousands who had come from abroad to attend the meeting; Dr. Todd responded in behalf of the people, in a feeling and happy manner; the parting hymn, —

"Blest be the tie that binds,"

was sung by the great congregation, and Dr. Todd offered a closing prayer and pronounced the benediction.

## ADJOURNMENT.

The Board adjourned to meet at Buffalo, N. Y., on the first Tuesday of October, 1867, at three o'clock, P. M.

## REMARKS.

Thus closed another delightful meeting of the Board. Few of its annual gatherings have been of greater interest. The number of Corporate Members present was 93, and the number of male Honorary Members, whose names were handed to the Secretary, 447. The number of persons from abroad, accommodated in Pittsfield and some neighboring towns, was probably more than 3,000. Of course the ability of such a place to entertain was largely called upon, and very nobly was the call responded to. The place, in itself and its surroundings, is a delightful one, and the weather, with the exception of Wednesday, was pleasant, so that outward circumstances were propitious. Deep interest gathered around the retirement of Dr. Anderson from a post which he had so long and so honorably filled; and if more was said on the subject than was in keeping with good taste or Christian humility, some allowance must be made for the excitement of such an occasion. The meeting was made memorable also by the consideration of important principles, and the full presentation, which seemed to be now demanded, of some unpleasant facts, connected with the subject of interference by one society or denomination of Christians with the missionary operations of another.

The appeals, which have now become so many and so urgent, from the various missions, for reinforcement, furnished another marked feature of the occasion. The facts presented and the addresses made upon this subject, it is believed, can hardly fail to have effect, and to lead to some degree at least of new consecration to the great work for Christ among the heathen. The session of Wednesday evening, mainly devoted to a consideration of this subject, was one of impressiveness rarely surpassed. Of this annual meeting, as a whole, a writer in the "Congregationalist" says: "There was an accumulating sense of strength and majesty, as the meeting went on from day to day, up to its close. The very atmosphere of the place seemed to be surcharged with Christian emotion. Great thoughts were easily conceived and easily uttered. The mind of the speakers was upborne, so that mere artifice and rhetoric ceased, and high, commanding thought came forth spontaneously and naturally. And we can truly say, that in all our varied experience, we have never yet found a stand-point where we gain so grand an impression of the intellectual strength and moral greatness of this nation, as when we look from such a post of observation as is afforded by one of these great meetings of the American Board."

## LETTERS FROM THE MISSIONS.

*Zulu Mission.*

(South-Eastern Africa, near Port Natal.)

LETTER FROM MR. GROUT, *June 28, 1866.*

THIS letter will be found to present a cheering view of the enterprise exhibited by the native Christians in conducting their "Home Mission," the character and success of one of the native missionaries, and the prospects of the mission seminary, for raising up native laborers. It was

written at Amanzimtote, where the seminary is located.

*Meeting of the Native Christians — Home Mission.* "I am at this place to attend the Annual Meeting of the 'believers' in this mission. You will remember that the meeting was originally got up to commemorate the arrival of our missionaries in this country, and that the Native Home Mission is one of the fruits of the meeting, and consequently we may



say this is the annual meeting of our Home Board, — where its report is rendered, its funds for the coming year are raised, and speeches are made to supply fuel for the interests of the cause. Indeed, the objects of the Home Mission are now the main things of the meeting. By some mistake in giving the notices, we had but one of the native missionaries present this year, and two or three of the stations were not represented, as we suppose, for the same reason.

*Raising Funds.* “The salaries paid to the missionaries are thirty-six pounds sterling each, and it is, this year, so difficult to raise money, that we feared difficulty in making it out; for it does not come in small monthly or occasional sums, nor at all from the legacies of the dying rich, neither is it allowed to be paid when convenient, but it must all be paid down in advance, — the sum for the entire year. They say their men must have their support, and be sure of it. Getting the money was hard, as we feared, but all were told that the meeting would not be adjourned till it was received. A few, however, had not the cash, and were unable to secure it, but they gave their pledge to make it out in a month, and a committee was appointed to call, at the end of that time, on those who had failed to bring in their contributions, and thus the entire sum was provided for by those present.

*Addresses.* “We had a large and interesting collection of people. We commenced on Thursday, the 21st, and closed, after a morning prayer-meeting and reunion, on Monday morning. The addresses were chiefly by natives, though Messrs. Rood, Ireland, Bridgman, and myself were present, and I must say we have had several interesting, animating, and edifying speeches. Our people are men, Christian men, and they have hold of their mission work with both hands. Some, as at home, would shirk out of it if left to themselves; but they have leaders that are pillars, men who feel themselves pledged to see that the means are provided and the work carried on; and such as would not work without leading-strings

are brought and put and held in their places.

*Umbiyana and his Station.* “Umbiyana, the missionary at Inhlimbiti, was present in his black coat and white neck-tie, — very modest, unassuming, sufficiently retiring, — but all his points, in report and speech-making, were telling. He has a church of ten members, and six others are expecting soon to become members. All his report was hopeful and promising. He noticed the want of a chapel, and all thought him and his place worthy of it; and we hope yet to get money enough, over and above the salaries, to purchase all that we must buy in getting up the building. Umbiyana is the kind of man that contrives to get the work done himself, so I think you will soon hear of a chapel at the Inhlimbiti station.

*Topics of Interest.* “Two topics added much to the interest of the meeting, as calling for sympathy and prayer. The first was the Basutus, who have had their missionaries [French] forcibly taken from them, the missionaries being in a destitute and pitiable condition. And then, secondly, while we were together, a letter came to us from Mr. Brown, of Japan, calling on missionaries and people to pray that the obstacles may be removed out of the way of the Lord's work in Japan. Thus are our people gradually being prepared and enabled to join in the universal petition, ‘Thy kingdom come.’

*The Mission Seminary.* “I have said I came here to attend this meeting. I may add, that being one of the trustees of the Amanzimtote College, I am also looking to the working and the interests of that institution, and I am most happy to be able to say that I find it quite all I could have anticipated. The discipline and studies are most systematic, and my investigations have shown, that whatever the students go over is indelibly fixed on the mind, where and so that it can all be available when required. The students have some exercise in English, and they are gradually getting hold of some English words and English ideas, but the Zulu

is the medium of instruction, and will continue to be. I believe if our senior Secretary could step in, and either examine the students or sit for a week silently witnessing the entire routine of study and recitation, he would see nothing in particular to object to in reference to the points which, for a few years past, have been agitated on the question of education. All things prospering, Mr. Ireland will, in a few years, graduate some efficient helpers for our work."

### ESIDUMBINI.

(About 40 miles W. of N. from Port Natal.)

LETTER FROM MR. TYLER, *June 14, 1866.*

THE first part of this letter has reference to the same native missionary spoken of by Mr. Grout, and his station, and will serve to increase the interest in him awakened by that letter, and, previously, by Mr. Tyler's account of his ordination, published in April last. What is said of the visit to another place, also, and of the readiness, and more than readiness, of the chief there to receive a teacher for his people, is very gratifying.

*Visit to Umbiyana.* "Having recently returned from a visit to Umbiyana, the native missionary in the Inhlimbithi valley, I am happy to report my impressions of his labors and success since I was last there. The little church of ten members, organized by Mr. Abraham and myself, in November, 1865, (an account of which appeared in the Herald for April,) has apparently grown in wisdom and strength. Seven other individuals, chiefly young men, have separated from their heathen friends, six of whom are desirous of becoming connected with the church. Mr. Abraham and myself are anticipating the privilege of going again to this infant station to examine these candidates for baptism, and to commemorate the Saviour's dying love with Umbiyana and his little flock.

*An Interesting Sabbath.* "It was an interesting Sabbath that I spent with this

native missionary. The same chief who was present at the organization of the church, and who has proved a true friend to the missionary, sat by my side, under the verandah of the dwelling, while his people, about sixty in number, sat on the ground before us. The attention they all gave to the sermon was gratifying. The young converts, particularly, seemed pleased to hear the words of encouragement and hope addressed to them, and the native missionary himself appeared happy and grateful, which was manifest not only in his countenance, but in the prayer with which he closed our exercises. After the people were dismissed, I held a long conversation with him, and was pleased to notice that his faith and hope in his good work are increasing.

"The upright houses which are being erected on his station, contrasting pleasantly with the low and uncomfortable huts of the heathen, and every new listener or inquirer after knowledge, as well as the continued Christian walk of his church-members, cannot fail to increase this faith and hope.

*A Bell Wanted.* "One thing I noticed which I will not fail to mention, *i. e.*, the difficulty Umbiyana has in collecting his people for worship *without a bell*. It seemed so great an inconvenience that I resolved to make an appeal in his behalf in my next letter to you. A bell weighing about sixty pounds could be distinctly heard by the inhabitants of most of the contiguous kraals, and I have no doubt it would prove a means of grace, calling the heathen from their beer-drinks and dances to the place where they would hear of Jesus' love and the way of salvation. These believers are poor, and it will be long ere they are able to do more than provide for their own wants; but as soon as they are at all able, we shall urge them to build a house of worship, which they much need.

"Will not some kind friend or friends of the Zulus make this infant station a present of this needed *bell*? In strong hope that this will be the case, I have loaned Umbiyana a dinner-bell,—sent to me by my friends sixteen years ago.—

telling him that I trust it will soon be replaced by one more suitable.

"I left the station thankful for what I had seen, and more than ever convinced of the importance of establishing native missionaries among their countrymen. No white missionary among the Zulus has, to my knowledge, been so successful within so short a time; and if men of like stamp were scattered about among the heathen, we might anticipate great and blessed results.

*Visit to a Chief — He desires a Missionary.* "The day after my pleasant visit to Umbiyana, I went, in company with Mr. Abraham, to see Umusi, the chief of the Amaqwabi tribe, occupying the Umvoti valley, inland from Mr. Grout's station about twenty miles, and midway between Mr. Abraham's and my own. Our principal object in visiting this chief was to obtain permission to locate a native missionary among his people. The reception we met with was more favorable than we had anticipated. When we made known to him our desire to send him a teacher, his face brightened with pleasure, and he assured us that he would be glad to have one, and would do all in his power to make him happy. This chief, somewhat noted in Natal, was taught when a boy by the lamented Dr. Adams, and he always alludes to the labors of that good missionary in the highest terms. He intimated to us, that though he had not concluded to become a Christian himself, he remembered the instructions of his youth, and would place no barrier in the way of his people's becoming evangelized.

"Mr. Grout hopes to find among his church members an able and judicious man to occupy this place. For many years we have regarded the field as a most inviting one. There is hardly another place in Natal where, within so small a circle, so many large kraals can be found; and a missionary may there obtain a very desirable building place, near the chief, and in a central position. We returned to Mr. Abraham's abode, thankful that God had thus favorably opened the way for the entrance of his gospel among a people who have never had a missionary settled among them.

*Visit from the Chief.* "The next day, on my way to Mr. Grout's station with my family, this chief came out to pay his respects to Mrs. Tyler, and to show his friendly feeling. He was well dressed in European fashion, rode on horseback, with one of his sons, was accompanied by his favorite wife, two candidates for the marriage relation, and quite a retinue of servants, bearing dishes filled with various kinds of native food. Mrs. Tyler asked him for one of his daughters, that she might teach her to read, sew, &c.; but he said, 'Oh, no, not the girls; but you may have one of my boys, if you like.' So it is, from the highest to the lowest, the heathen are unwilling to have their daughters elevated. To enlighten the female is to unfit her for the heathen market; hence she must continue to groan under the burdens heathenism imposes. Thank God, the gospel is soon to be preached in this dark region, and both sexes will come under its elevating influences."

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#### MAPUMULU.

(About 55 miles North of Port Natal.)

LETTER FROM MR. ABRAHAM, May, 1866.

GIVING some report of his station for the year, Mr. Abraham is called to state, "for the first time," that one member of the church has fallen away. The remaining eleven members, he hopes, are growing Christians, though not yet all that could be wished in Christian character. Children from the heathen kraals around the station attend the school to some extent, but "very irregularly," the parents, when not actually opposed, being very indifferent. Facts of some interest are stated respecting

*A Pagan Chief.* "Eighteen or twenty years ago I read a letter in the Missionary Herald, from Mr. A. Grout, containing a request for a missionary, from the chief Umkonto, who was very anxious to have one located among his people. He promised to build a house for the missionary, and provide meat for his family by hunting, if he would bring out a gun with him. It was probably in consequence of this



request that I was located at this place. This chief has always been on the most friendly terms with us, but some four years ago he became alarmed and fled into the Zulu country. A few months since he returned, and is now living at his old place, where I first met him, nearly seventeen years ago. On his return he called to see me, with several of his headmen. He requested me to go with him to the chapel, and when there, he asked me to pray, on the occasion of his safe return from Zulu land. I had not anticipated such a request from a heathen; but though he is not a Christian himself, several of his children are the professed disciples of Jesus. A few weeks since he asked me to let him have a spelling-book, that he might learn to read. I fear, however, that his mind is too much engrossed with the world to make much progress in learning."

*The Inhlmbiti Field.* Mr. Abraham

refers, as do Messrs. Grout and Tyler, to the native mission station at Inhlmbiti, and says: "There are now at that station five Christian families. Including the converts, there are about twenty-five living on the station who receive daily instruction in reading. The wilderness is already beginning to bud, and we trust that ere long it will blossom as the rose. Let us praise the Lord for what he has done. Umbiyana is very much liked by the chief and his people. Still, they are prejudiced against Christianity, so much so, that they now refuse to send their children to school. But this prejudice will wear away as the people become better informed. They fear their children will become Christians if they attend the school."

Mr. Abraham also states, that some of the young converts at Inhlmbiti have met with strong opposition from their friends.

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## MONTHLY SUMMARY.

### HOME PROCEEDINGS.

THOUGH this number of the Herald contains sixteen extra pages, so much space is occupied by the account of the Annual Meeting of the Board, and documents presented there, that little room is left for other matter. Letters of interest from several of our own missions are ready for the press, but their publication, as well as that of statements respecting the operations of some other societies, also ready, must be deferred.

*Launch of the "Morning Star."* The children's missionary vessel, the new *Morning Star*, was launched at East Boston on the forenoon of Saturday, September 22. The occasion was one of great interest to perhaps three thousand persons, largely children and youth, who crowded the deck of the vessel and the adjacent wharves and shore. The weather was delightful, but the fresh breeze from the north was somewhat too strong for purposes of outdoor speaking, and the remarks of those

who took part in the services could be heard by but a small part of the assembly.

Mr. Treat, Home Secretary of the American Board, introduced the service at 10 o'clock, stating that the vessel (for building which the children were asked to contribute on the last of May) was now ready to be put upon the sea, and reading passages of Scripture. The Treasurer of the Board then made a statement to the young stockholders, saying that contributions had already been sent in from about 2,000 Sabbath-schools; more than \$25,000 had been received; over 150,000 certificates of stock had been taken, and 50,000 copies of the little book, the history of the first *Morning Star*; and stockholders were to be found in Europe, Asia, Africa, and the islands of the sea, as well as in the United States. A library, a valuable compass, and several flags had been given, and an organ, which would be placed in the cabin, to cheer the missionaries when on the deep. (A large and beautiful Bible for the cabin has been received since, from a Sabbath-school in New York city.)

Hon. Alpheus Hardy, chairman of the committee on the *Morning Star*, appointed by the Prudential Committee of the Board, then addressed the stockholders, and Mr. B. F. Whittemore, superintendent of the Sabbath-school at West Newton, Mass., (the "banner school" of the State, having contributed more than any other for the vessel) responded, making over the *Morning Star* to the Prudential Committee, "in trust for the purposes for which it had been built, and for no other."

A prayer of consecration was then offered by Dr. Clark, Secretary of the Board, after which Dr. Anderson formally designated Rev. Hiram Bingham, Jr., (who went out first to his missionary work in Micronesia in the first *Morning Star*) to the command of the vessel on her outward voyage, and gave him instructions in behalf of the Prudential Committee, stating that the vessel, after its arrival at Honolulu, would be under the charge of the Hawaiian Board. Mr. Bingham made a few remarks, accepting the trust "with feelings of profound reverence"; a signal was given to Mr. Whipple, and the crowd were requested to keep their positions for a few moments while he should photograph the scene; the vessel was then allowed to slide into the water, which she did most gracefully, amid cheers and the waving of handkerchiefs and hats, with hundreds of men, women, and children still crowding the deck. As she entered her proper element, she was formally named by Mrs. Bingham, who uttered the aspiration—"God bless the *Morning Star*." Thus, as the reporter for a Boston paper remarks, "if a happy beginning is an augury of a successful and pleasant voyage, a bright career is before the [children's] missionary vessel."

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#### MISSIONS OF THE BOARD.

*Madura.* Mr. Rendal wrote, August 7, referring as follows to the famine in India and its bearing upon the mission helpers:—

"Aside from the events of the last few years, which have combined to raise prices throughout the world, we are now suffering from one of the most fearful famines

which ever visited this part of India. It has increased greatly since our meeting in May, and now we see, on all sides, most painful evidence that many of the poor people must fall before this scourge. It is hard for our poor catechists; many of whom, with their wives and children, are suffering from hunger and from unhealthy food. We most deeply sympathize with them, and it was a matter of great joy to us all, at our last meeting, that we could take something to help them from that Crisis Fund, which the Prudential Committee so kindly sent us."

*Ceylon.* Mr. Howland wrote from Batticotta, August 9: "As I have been unable recently to go out to moonlight evening meetings among the heathen, they have been conducted entirely by the native Christians. The teachers of the English school have attended with the catechists, and I have heard very encouraging reports of them. In these meetings formerly there was more or less opposition. Mr. Spaulding used to say that the devil always sent at least one of his agents to oppose. Now, opposition or dispute is rare. There seems to be a serious attention, and an apparent conviction on the minds of many that we preach the truth. This is encouraging. The seed sown with tears, by those who have gone before us, for so many years, certainly cannot be in vain, and we sometimes think the time of harvest may be near.

"We see some fruit. There have been two or three hopeful conversions here, as we hope, recently, and two or three other persons have manifested a determination to take a stand as Christians."

*Western Turkey.* Mr. Clarke wrote from Philippopolis, in the Bulgarian field, September 12th: "I expect, in accordance with advice, to be absent a month or more this fall, [on tours,] accompanied by one of the advanced pupils of our school, who has been received to our communion, and who thus far has run well. There is now much more opposition to our work than a year ago,—much more bitterness of feeling by those around us. We know, however, that there has been advance in



the knowledge of the truth, and we are rather encouraged than otherwise, for we think these feelings are a promise of good.

"Our school commences again this week. Four of the pupils were, this vacation, sent out as colporters, but on account of sickness and opposition little was accomplished. Six of the pupils have been here several days, and seem to be under the special influence of the Spirit. One came to me in great agony day before yesterday, and another in tears yesterday, speaking of their lost condition. The former had, three or four times daily, been specially pleading for the Holy Spirit. Four have, together, consecrated themselves to Christ. Such a realizing sense of sin — of their lost condition — not one around us seemed to feel in the least until a little over a year since; but at the close of the last term only one or two in the school seemed wholly unaffected. We hope to have the continuance of the Spirit with us."

*Eastern Turkey.* Mr. Walker wrote from Diarbekir, June 1, in view of the state of things in Europe, then more threatening than now: "The post this week brings report of war already begun in Europe, and likely to become general. It suggests most uncomfortable possibilities to us; but the Lord reigns. In addition to the continually increasing burdens imposed by a bankrupt and unprincipled government, and the continued ravages of immense swarms of locusts all through northern Mesopotamia and Syria, now for several years in succession occasioning famine prices of breadstuffs, our people in the province of Diarbekir are having this year a worse than locust invasion, in the immense immigration from Russia of reckless, unruly, Moslem Circassians, ravaging and almost ruining the poor villages, and making the whole region very unsafe. If now the troops are withdrawn to the frontiers, woe to the dwellers in this region! Pray for us, that the Lord may keep us, and not suffer his work to be harmed. It is proposed to settle these Circassians in the desert, about 120 miles south-west of Diarbekir, as a bulwark against the Bedouin Arabs; but it is quite as likely that

they, being of kindred spirit, will unite their forces and sweep the region."

Miss Pond, the Principal of the female boarding-school at Kharpoot, wrote in August: "Of our school I should be glad to write much did I not fear wearying you with too many details. You are acquainted with its outside history, but it has an inner history, exceedingly interesting to us who, sharing its daily cares, can see, through and beyond the wearisome lesson of to-day, the far-reaching blessing which touches upon a generation yet to come. It is delightful to witness the waking up of mind, the thirst for knowledge, the appreciation of gospel teachings, and the earnest spirit of some of these women who look forward to their work with anticipation. Monday of this week we devoted to prayer and special religious exercises, feeling that we must have more of the Master's blessing on the teachings of the year. There was much seriousness and some awakening; and on the part of the Christians, renewed strength of purpose — renewed consecration. We feel that this is Christ's school, not ours. He is our Head, and under his banner we labor to accomplish his purposes of love."

*Syria.* Mr. H. H. Jessup, writing from Beirut, September 3d, thus notices a movement likely to end in disaster to some unwise, or strangely misinformed individuals: "We are all distressed at the news of the coming of a colony of Americans from Maine, to settle at Jaffa. The Consul at Jerusalem has written to Mr. Seward, to dissuade the deluded people from such an insane undertaking; but they will not be dissuaded. Nothing less than the 'sacred soil' will satisfy them. They will find the Turkish Government suspicious, and opposed to them at every step. Once outside of Jaffa gardens, the plain is frequented by the Bedouin, and they will find the Holy Land too *hot* for them in more senses than one. It seems sad that sober reason could not have reached them. I have noticed advertisements of the scheme in the papers from time to time, but regarded it as a hoax. We now hear that they *are coming*. May the Lord have mercy on them.



"An accurate history of the visionaries who have made similar raids on the Holy Land during this century, either as individuals or in companies, would be one of the most astounding books ever written. But this 'down-east' attempt to get further east bids fair to cap the climax."

Mr. Bird wrote from Abeih, September 1st: "Several of the young men in the seminary seem to be in a hopeful state of mind, and three wish to enter the ministry. May the Lord grant them grace to consecrate themselves to his work, whatever may hereafter appear to be the path of duty."

"The missionary families are in about usual health. The work has its customary lights and shadows. Mr. Samuel Jessup has been voted to Sidon, to take the place left vacant by our beloved brother Ford. Mr. Mitchell is expected to go to Tripoli. We are overwhelmed with work. No editor and translator, no theological teacher! Is it impossible to send us any one besides Mr. Mitchell? The reason why we make no appeals, as a mission, is that we have lost all faith that any success will crown our efforts. Our numbers are growing less and less. When will the wasted numbers be recruited, and we be told to 'go forward?'"

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#### OTHER MISSIONS.

*China.* Dr. Maclay, of the Methodist Episcopal mission, writes: "We have cheering indications that God is with us, and that the gospel is steadily advancing in its glorious mission among these perishing multitudes."

"In Foochow, where the headquarters of our missions are established, a great change has taken place in the minds of the Chinese with reference to Christianity and Christian natives. God is giving us favor in the sight of the heathen, and thus prepares the way for the triumph of his kingdom. There is everything in the present tendency of events to encourage and justify the highest hopes of the church. The day of China's deliverance draws nigh, and I thank God that the Methodist Episcopal Church has some

share in bringing about this glorious consummation."

The *Evangelical Christendom*, for August, states: "The Rev. Alexander Williamson, the agent of the National Bible Society of Scotland, in China, has just sent home a copy of a minute and graphic journal, kept during a journey in October and November, 1865, from Peking to Chefoo, by a route in a great measure untrodden by Europeans of this generation, and lying through the countries of Confucius and Mencius, — the very heart of ancient China. This journey gives fresh evidence that remote districts of China may be safely traversed by the European missionary, armed with nothing save his passport; and that the people are willing, nay, eager to purchase the Scriptures. Mr. Williamson's sales, during this one journey, were 1,307 Testaments and 1,754 portions, — in all 3,061 copies. The entire circulation of Chinese and Mongolian Scriptures, during the twenty-one months over which his labors have extended, amounts to 16,554 copies, — besides 650 European Scriptures, and 19,595 books and tracts."

*India.* Mr. Parsons, an English Baptist missionary at Delhi, writes that he had received a visit from a young Brahmin, who told him that from statistics he had carefully collected, he was quite sure there were in Delhi, at the present time, considerably above 5,000 Hindoos and Mohammedans, many of whom were educated young men, who were convinced of the truth of Christianity, and who would rejoice to see the whole city embrace the religion of Jesus. He went on to say, that they were heartily sick of their own religions, and disgusted above measure with their superstitious rites; and that at least two secret societies had been formed amongst them, where the members met together occasionally to discuss plans for their deliverance from the bondage under which they now groaned.

The *Evangelical Christendom*, for July, states: "Thirteen missionaries were ordained by Bishop Smith (late of Hong-Kong), under commission from the Bishop of London, on the 11th ult., at Trinity Church, Marylebone. One was admitted

to priests' and twelve to deacons' orders. Among the latter was a native of Madras, and all were connected with the Church Missionary Society. The Free Church mission at Nagpore reports that twenty-eight adults were last year added to the church there by baptism, on profession of their faith, a larger number than had been received in any previous year."

The same publication gives "Notes of a preaching tour," by a missionary, from a Bombay paper, presenting painful statements respecting the unhappy influence of that support which the (English) government has given to idolatry, its temples, &c., in India.

*Madagascar.* The *Missionary Magazine* of the London Society, for July, states that intelligence from Madagascar continues to be truly cheering. Mr. Toy wrote, April 2: "On Wednesday, we admitted into church fellowship at Ambohimpotsy, 143 persons, after making careful inquiries into their character. This gives us now nearly five hundred church members." Another brother writes respecting the

Sabbath-school at his station: "The school generally numbers about 180 scholars. And it is really a most edifying sight to see, as we do every Sunday, an officer of fourteen honors teaching a class of little slave lads their alphabet. Another large class of thirty or forty grown-up slaves is under the superintendence of another high officer, toiling through the alphabet and other simple lessons,—those who know a little helping those who know less. And, again, you may see half a dozen to a dozen elderly men, many of them men of high honor, reading over and discussing the lesson of the day."

#### EMBARKATION.

Rev. George F. Herrick and wife, of Constantinople, (Western Turkey mission,) sailed from Boston, October 9th, by steamer for Liverpool, returning to their field. They were accompanied by Miss Carrie Ladd, daughter of Rev. Daniel Ladd, of Smyrna.

### DONATIONS RECEIVED IN SEPTEMBER.

#### MAINE.

Cumberland co. Aux. Soc.	H. Packard, Tr.	
Auburn, High St. Cong. ch. so.		126 00
South Freeport, Cong. ch. and so.		16 19—142 19
Franklin co. Aux. Soc.	Rev. I. Rogers, Tr.	
Weld, Cong. ch. and so.		5 50
Hancock county.		
Ellsworth, Cong. ch. and so.		48 00
Isle Au Haut, Cong. ch. and so.		5 00—53 00
Kennebec Conf. of Churches.		
Centre Sidney, Joel Spalding 2, Jane		
A. Spalding, deceased, 5;		7 00
Gardiner, Cong. ch. and so.		20 00—27 00
Lincoln county.		
Rockland, Cong. ch. and so.		52 85
Union, Cong. ch. and so.		7 00
Warren, 2d Cong. ch. and so.	36.50,	
less c't, 50c.;		36 00
Wiscasset, Cong. ch. and so.		13 00
Woodwich, Cong. ch. and so.		26 56—135 41
Oxford county.		
Rumford, Cong. ch. and so.		6 00
Piscataquis county.		
Monson, Cong. ch. and so. add'l,		5 00
Penobscot co. Aux. Soc.	E. F. Duren, Tr.	
Dedham, Cong. ch. and so.		38 77
Union Conf. of Churches.		
Fryeburgh, Cong. ch. and so.		19 50
York Conf. of Churches.	Rev. G. W. Cressey, Tr.	
Biddeford, A mother's gift,		1 00
Lyman, Cong. ch. and so.		17 05
York, 2d Cong. ch. and so.		16 00—34 05
		466 24

#### NEW HAMPSHIRE.

Cheshire co. Conf. of Churches.	Geo. Kingsbury, Tr.	
Sullivan, Cong. ch. and so.		9 70
Grafton county, Aux. Soc.		
Lyme, Cong. ch. and so. coll. 176; A		
deceased friend, by Dr. Tenney, 100;		276 00
Hillsboro co. Conf. of Churches.	Geo. Swain, Tr.	
Amherst, Cong. ch. and so.	A. E. Winchester,	40 00
Milford, Cong. ch. and so. to const.		
Rev. F. D. AYER and W. RAMS-		
DELL, H. M.		167 20
Nashua, 1st Cong. ch. and so. add'l,		100 00
New Ipswich, Cong. ch. and so.		51 00—358 20
Merrimack co. Aux. Soc.	Geo. Hutchins, Tr.	
Pembroke, Rev. Isaac Willey, add'l,		10 00
West Concord, Cong. ch. and so. add'l,		9 00—19 00
Sullivan co. Aux. Soc.	N. W. Goddard, Tr.	
Claremont, Cong. ch. and so. m. c.		
20; D. M. Ide, 15;		35 00
Goshen, Cong. ch. and so.		4 55—39 55
		702 45

#### VERMONT.

Addison co. Aux. Soc.	A. Wilcox, Tr.	
Bristol, Cong. ch. and so.		15 00
Vergennes, Mary Ruggs,		10 00—25 00
Caledonia co. Conf. of Churches.	T. C. Hall, Tr.	
McIndoe's Falls, Cong. ch. and so.		37 00
St. Johnsbury, South Cong. ch. and so.		41 78—78 78

Chittenden co. Aux. Soc. E. A. Fuller, Tr.	
Hinesburg, Cong. ch. and so.	30 00
Williston, Cong. ch. and so.	30 00
Winooski, Cong. ch. and so.	15 35—75 35
Franklin co. Aux. Soc. C. B. Swift, Tr.	
St. Albans, 1st Cong. ch. and so.	
to cons. C. WYMAN and H. M. STEVENS, H. M.	215 00
Orange county, Aux. Soc.	
Braintree, Cong. ch. and so.	3 00
Orleans co. Aux. Soc. Rev. A. R. Gray, Tr.	
Charleston, Rev. J. T. Howard,	1 00
Derby, Cong. ch. and so. m. c.	20 00
Holland, Cong. ch. and so. m. c.	
2.05; A. Kidder, 4;	6 05
North Craftsbury, Ladies Miss'y. Soc.	30 00—57 05
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Trs.	
Springfield, L. N. Barnard,	10 00
	464 18
Bennington, 2d Cong. ch. and so.	10 45
Guildhall, Cong. ch. and so. Sept. col.	5 00
Johnson, Cong. ch. and so.	60 00—75 45
	539 63

Legacies. — Craftsbury, Rev. J. N. Loomis, by C. S. Smith, Ex'r,	250 00
	789 63

## MASSACHUSETTS.

Barnstable county.	
Hyannis, a friend,	20 00
Truro, 1st Cong. ch. and so.	25 00—45 00
Berkshire co. Aux. Soc. James Sedgwick, Tr.	
Sheffield, Cong. ch. and so.	52 86
West Stockbridge Centre, Cong. ch. and so.	25 06—77 92
Boston, and vicinity.	
Boston,	237 87
Chelsea, Winn. Cong. ch. and so. m. c.	32 32—270 19
Essex county.	
Andover, Theol. Seminary, m. c.	69 67
Lawrence, Eliot Cong. ch. and so.	
bal. of salary of Rev. P. O. Powers,	
Marash, to Dec. 31st,	167 75
Salem, a friend,	150 00—387 42
Essex co. North Conf. of Churches.	
William Thurston, Tr.	
Newburyport, Rev. E. W. Hooker, D. D.	20 00
Franklin co. Aux. Soc. L. Merriam, Tr.	
Ashfield, 1st Cong. ch. and so.	65 76
Barnardston, Ortho. Cong. ch. and so.	29 52
Conway, Cong. ch. and so. m. c.	174 90
East Hawley, a friend, thank offering,	5 00
Greenfield, 1st Cong. ch. and so. m. c.	35 76—310 94
Hampden co. Aux. Soc. J. C. Bridgman, Tr.	
Springfield, L. C.	10 00
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.	
Amherst, Faculty and Students, Amherst coll. add'l,	18 90
Cummington, Village Cong. ch. and so.	30 73
Huntington, Cong. ch. and so.	25 45
Northampton, Florence Cong. ch. and so. to cons. L. BEALS, H. M. 100; Edwards Cong. ch. and so. m. c. 5.75;	105 75
West Hampton, Cong. ch. and so. add'l,	2 00
Williamsburg, Cong. ch. and so.	45 60—228 43
Middlesex county.	
Bedford, Trin. Cong. ch. and so. coll. 51.05, m. c. 13;	64 05
Cambridgeport, Stearns Chapel, m. c. 15.66; Rev. Charles Monroe, 10;	25 66
Frammingham, Hollis Evan. ch. and so. to cons. JOSEPH MANN, H. M. 100 00	
Melrose, Cong. ch. and so. coll. 195.60, m. c. 42.07;	238 67
Wayland, Trin. Cong. ch. and so. coll. 95.50, m. c. 36.11;	131 61
West Cambridge, Ortho. Cong. ch. and so. (of wh. from J. Burrage to cons. SARAH A. CLOSSON, Thetford, Vt., H. M. 100; W. S. Frost to cons. Mrs. L. M. MORSE, Jefferson Mills, N. H., H. M. 100.)	942 50
West Newton, B. F. Whittemore,	100 00—1,602 49
Middlesex Union.	
Groton, Union Ortho. Cong. ch. and	

so. coll. 95.85, m. c. 23.39, less c'tt. 25c.;	118 99
Townsend, Ortho. Cong. ch. and so.	5 00—123 99
Norfolk county.	
Brookline, Harvard Cong. ch. and so. add'l,	50 00
Dorchester, J. F. P.	10 00
Roxbury, Vine st. Cong. ch. and so. m. c. 60; Eliot Cong. ch. and so. add'l 10, m. c. 11.96;	81 96
West Medway, Cong. ch. and so.	17 55
West Roxbury, South Evan. Cong. ch. and so. m. c.	49 79—209 30
Palestine Miss. Soc. E. Alden, Tr.	
Cohasset, a friend,	5 00
Hingham, Evan. Cong. ch. and so. m. c.	10 00
South Weymouth, Union Cong. ch. and so. to cons. BENJ. ELLS, H. M. 127.45; Rev. J. P. Terry's Cong. ch. and so. (of wh. from ladies, for Native Helper in Africa, 52.50);	105 40;
	232 85—247 85
Taunton and vicinity.	
Attleboro, Ladies For. Miss. Soc.	38 50
Norton, Trin. Cong. ch. and so.	
55.58; Wheaton Female Sem. 9.25; 64 83—103 33	
Worcester co. Central Aux. Soc. E. H. Sanford, Tr.	
Shrewsbury, Cong. ch. and so.	30 00
Worcester, Central, Cong. ch. and so. m. c.	182 24—212 24
Worcester South Aux. Soc. W. C. Capron, Tr.	
Whitinsville, Cong. ch. and so., coll. 657.85, m. c. 544.88; to cons. H. A. GOODELL, Mrs. S. C. LAWTON, JONATHAN SMITH, REBECCA BROWN, and C. C. CHAPIN, H. M. —1,202 73	
	5,051 43

## RHODE ISLAND.

A widow's mite,	1 00
Providence, Richmond st. Cong. ch. and so.	206 00
Tiverton, Cong. ch. and so.	9 39—216 39

## CONNECTICUT.

Fairfield co. East, Aux. Soc.	
Stratford, G. Loomis,	5 00
Trumbull, Cong. ch. and so.	13 13—18 13
Fairfield co. West Aux. Soc. C. Marvin, Tr.	
Fairfield, 1st Cong. ch. and so., coll. 159.91, m. c. 50.09;	210 00
Greenwich, 1st Cong. ch. and so. 26.50; Mrs. W. 10;	36 50
Southport, Cong. ch. and so. m. c.	17 38
Stamford, 1st Pres. ch., to cons. T. S. HALL, Mrs. P. L. HAMILTON, Mrs. A. HALDEMAN, H. M. 650; 1st Cong. ch. and so. 194.31;	844 31—1,108 19
Hartford co. Aux. Soc. E. W. Parsons, Tr.	
Collinsville, Cong. ch. and so.	125 00
Hartford, a friend,	80 00
Harwinton, Cong. ch. and so., to cons. C. M. WILSON, H. M. 155 00	
South Glastonbury, Cong. ch. and so.	57 00
Suffield, 1st Cong. ch. and so., Ladies' Aux. Soc., add'l,	2 00—419 00
Litchfield co. Aux. Soc. G. C. Woodruff, Tr.	
Ellsworth, Cong. ch. and so.	25 00
North Canaan, Cong. ch. and so.	40 00
Salisbury, a friend,	5 00—70 00
Middlesex Association. John Marvin, Tr.	
Killingworth, Cong. ch. and so., (of wh. from m. c. 52.18, Ladies' For. Miss. Soc. 32.37;) to cons. Rev. T. LYMAN, H. M.	84 55
Lyme, Grassly Hill, Cong. ch. and so. m. c.	40 00—124 55
New Haven City. F. T. Jarman, Agent.	
New Haven, 3d Cong. ch. and so. m. c. 102.78, Davenport, Cong. ch. and so. m. c. 7.50, United m. c. 49.06, Yale College, F. A. S. 1;	160 34
New Haven co. West Conso. E. B. Bowditch, Tr.	
Seymour, Cong. ch. and so.	18 00
New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Trs.	



Groton Bank, Cong. ch. and so., with prev. dona., to cons. W. P. HARRIS, H. M.	64 65
Lisbon, Cong. ch. and so.	30 00
Norwich, Broadway Cong. ch. and so. m. c. 12.33, 1st Cong. ch. and so. m. c. 7.45, 2d Cong. ch. and so. m. c. 3.97;	23 78—118 43
Tolland co. Aux. Soc. S. D. W. Harris, Tr.	
Andover, Cong. ch. and so.	36 28
Ellington, Cong. ch. and so.	237 46
Rockville, 2d Cong. ch. and so.	225 98
Somers, Cong. ch. and so.	64 70
Tolland, Cong. ch. and so.	13 20—577 62
Windham co. Aux. Soc. Rev. S. G. Willard, Tr.	
Abington, Cong. ch. and so.	18 75
Brooklyn, Cong. ch. and so., coll. 15, m. c. 15;	30 00
Putnam, Cong. ch. and so., coll. 84.20, m. c. (6 mos.) 24;	108 20
Windham, Cong. ch. and so., add'l,	85 00—241 95
	2,856 21
A friend,	100 00
	2,956 21

<i>Legacies.</i> —North Haven, Miss Bede Mansfield, by Bela Goodyear, Ex'r,	25 00
Rockville, Eunice P. King, by Dwight Loomis, Ex'r,	1,880 00—1,905 00
	4,861 21

## NEW YORK.

Geneva and vicinity. W. H. Smith, Agent. Geneva, Pres. ch.	166 50
New York and Brooklyn Aux. Soc., Agency of the Board, Bible House. Of wh. from 1st Pres. ch., (Brooklyn,) add'l, Miss R. R. Lockwood, 150; Mercer street Pres. ch., add'l, (of wh. from W. N. Blake- man, 35, a friend, 25;) 60; Church of the Pilgrims, (Brooklyn,) add'l, Rev. R. S. Storrs, Jr., 50; J. D. Dix, 500; William B. Crosby, 51; Rev. A. D. Eddy, D. D., to cons. Rev. S. HAYWARD, South Ber- wick, Me., H. M., 50;	874 12
	1,040 62

S. M.	5 00
Albany, 4th Pres. ch., For. Miss. Soc.	100 00
Almond, Pres. ch., to cons. Rev. G. R. ALDEN, H. M.	62 71
Amenia South, Pres. ch.	120 00
Binghampton, Mrs. Chittenden,	5 00
Buffalo, a deceased friend,	5 00
Cambria, Cong. ch. and so. 69.78, less exc. 18c.;	69 60
Circleville, Pres. ch.	10 00
Durham, 1st Pres. ch. m. c.	10 27
Fayetteville, Pres. ch.	55 00
Florida, 1st Pres. ch., add'l,	5 10
Franklin, Pres. ch.	17 25
Franklinville, 2d Pres. ch.	31 50
Gloversville, Cong. ch. and so., add'l, D. C. Mills, to cons. C. O. and W. E. MILLS, H. M.	200 00
Homer, Cong. ch. and so., add'l,	100 00
Hoosic Falls, Pres. ch.	53 39
Hopkinton, Cong. ch. and so. m. c.	10 00
Hunter, Mrs. F. F. Judd,	10 00
Jamestown, Leavitt Hallock,	10 00
Lenox, 1st Cong. ch. and so.	25 00
Livonia, Pres. ch.	23 00
Lyons Falls, Forest Pres. ch.	4 78
Marcellus, Pres. ch.	40 24
Mecklenburgh, Pres. ch.	28 20
New York Mills, Pres. ch.	173 57
Oswego, 1st Pres. ch., coll. and m. c.	391 15
Otto, Cong. ch. and so.	19 05
Owego, 1st Pres. ch., coll., 158.83, m. c. 26.53;	185 36
Port Leyden, Cong. ch. and so.	11 25
Ridgebury, Pres. ch.	35 00
Salem, Pres. ch., of which from coll. 36.80, m. c. 24.10, GEORGE HOPKINS, which, with prev. dona., cons. him- self H. M. 50;	110 90

Seneca Castle, Pres. ch. 104.75, less worthless and c't, 5.50;	99 25
Summer Hill, Pres. ch.	13 00
Wellsville, 1st Cong. ch. and so.	50 00—2,089 57
	3,130 19

<i>Legacies.</i> —Albany, Anthony Gould, by William Gould,	1,500 00
New York City, David Magie, (in part,) by David Magie,	235 00—1,735 00
	4,865 19

## NEW JERSEY.

Beverly, Pres. ch.	4 49
Chester, 1st Cong. ch. and so.	17 85
Madison, 1st Pres. ch.	44 51
Orange, 1st Pres. ch., to cons. JARVIS MASON, Philadelphia, Penn., H. M.	530 00
South Orange, Pres. ch.	100 00
Stanhope, Pres. ch.	6 85—703 70
<i>Legacies.</i> —Parsippany, Phebe Ray,	50 00
	753 70

## PENNSYLVANIA.

By Samuel Work, Agent. Delaware Water Gap, Mountain Pres. ch. m. c.	5 00
West Nantmeal, Pres. ch.	30 00
York, Pres. ch., of wh. from S. Small, 150, D. E. Small, 75, I. C. Small, 50, P. A. Small, 30, Mrs. C. Spang- ler and family, 10, H. M. McClel- lan, 10, John H. Small, 10, Henry Welsh, 5, E. Chapin, 5, S. Small, Jr., 5, Jacob Small, 5, Mrs. S. R. Slaymaker, 5, Miss Durkee, 5, Miss J. Cathcart, 5, Miss Kurtz, 5, Mrs. Jacob Stain and mother, 5, Dr. J. W. Kerr, 5, Samuel Hersh, 5, Eli Lewis, 5, Sallie Small, 5, Jacob Ha- ler, 5, Sundries less than \$5, 26, m. c. 80.90,	511 90—546 90
Blairsville, A friend,	7 72
Erie, W. H. Catlin,	2 00
Farmington Hill, Harriet D. Close,	1 00
Gibson, Pres. ch.	11 00
Harford, Cong. ch. and so.	30 50
Hawley, 1st Pres. ch.	6 28
Lewistown, F. I. Hoffman,	10 00
Philadelphia, J. D. L.	50 00
Titusville, N. S. Pres. ch.	54 89—173 39
	720 29

## DELAWARE.

New Castle, Female Miss. Soc.	33 25
Wilmington, Cent. Pres. ch. 111.97; Hanover St. Pres. ch. m. c. 75;	186 97—220 22

## DISTRICT OF COLUMBIA.

Washington, Rev. John C. Smith,	26 00
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## TENNESSEE.

A friend,	10 00
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## OHIO.

By T. P. Handy, Agent. Cleveland, A friend, "widow's mite,"	10 00
Lyne, 1st Pres. ch.	12 00
Newton Falls, Pres. ch.	12 00
Painesville, 1st ch. coll. 120.35; m. c. 64.45;	184 80
Ruggles, 1st Cong. ch. and so.	10 50
Willoughby, Rev. J. E. Tinker,	5 00—234 30
By William Scott, Agent. Cincinnati, 3d Pres. ch. m. c. 18.75; 6th Pres. ch. 13; 2d Pres. ch. m. c. 9.85;	41 60
Galena, Marcus Curtiss,	5 00
New Richmond, Pres. ch.	15 50
Porter, Pres. ch.	20 00
Ripley, Pres. ch.	20 00
Rome, Pres. ch.	1 00
Sandy Spring, Pres. ch.	10 00
Walnut Hills, Lane Sem. ch. m. c.	15 20—128 30

Ashtabula, W. M. E.	40 00
Champion, Pres. ch.	11 50
Clarksfield, Mrs. Betsey Jones,	5 00
Eaton, Church,	10 00
Elyria, 1st Pres. ch.	13 50
Garrettsville, A. Jagger,	10 00
Grafton, Church,	10 25
Greenwich Station, L. Mead,	5 00
Lower Lawrence, Mrs. B. McGuire,	9 00
Maumee City, 1st Pres. ch.	30 00
Orwell, C. A. B., and Mrs Fanny	
Pratt, 15; others, 80c.	15 80
Painesville, Teachers and Pupils of	
Lake Erie Female Sem.	203 00
Ravenna, Cong. ch. and so.	18 93
	—381 98

Legacies. — Brownhelm, Samuel A. Bacon,  
by Benj. Bacon, Ex'r, 1,000, less tax, 60; 940 00

1,684 58

#### INDIANA.

Bethany, Pres. ch. 13.75, less exp. 16c.	13 59
Connorsville, Rev. A. Parker,	5 00
Fort Wayne, Pres. ch.	42 00
New Albany, 3d Pres. ch.	35 00
Poland, Pres. ch. 16.25, less exp. 19c.;	16 06
Rockville, H. Cheadle,	5 00
Terre Haute, Baldwin Pres. ch.	46 40
	—163 05

#### ILLINOIS.

Abingdon, Cong. ch. and so.	11 00
Alton, Pres. ch.	80 00
Aurora, T. P.	10 00
Chicago, Olivet Pres. ch.	216 17
Concord, Cong. ch. and so.	30 05
Danville, Pres. ch.	30 00
Galesburg, 2d Pres. ch.	116 00
Pana, Rev. J. S. Walton,	5 00
Peoria, N. S. Pres. ch. 101; M. Simp-	
son, 10;	111 00
Pleasant Prairie, Pres. ch.	9 00
Shelbyville, "X,"	1 00
Thornton Station, Pres. ch.	8 75
Toulon, A friend,	2 00
Warsaw, 1st Pres. ch.	10 00
	—639 98

#### MICHIGAN.

Ann Arbor, 1st Pres. ch. 73.30; Mrs.	
R. Whiting, 50;	123 30
Cassapolis, Pres. ch.	21 00
Concord, Pres. ch.	27 00
Detroit, Mrs. C. G. Brownell,	10 00
Eckford, Pres. ch.	8 63
Grand Haven, 1st Pres. ch.	34 97
Kalamazoo, P. L. H.	4 00
Jonesville, S. B. Vrooman, 37, less	
ex. 25c.	36 75
Marshall, Rev. J. Walker,	5 47
Olivet, Cong. ch. and so.	15 00
Stony Creek, Pres. ch. add'l,	10 00
Tecumseh, 1st Pres. ch.	80 00
Tekonsha, Pres. ch.	5 90
Wenona, 1st Pres. ch.	7 15
White Pigeon, Pres. ch. and two out-	
stations,	31 00
	—420 17

#### MINNESOTA.

Mankato, 1st Pres. ch. m. c.	5 60
St. Paul, House of Hope Pres. ch.	
m. c.	9 50
	—15 10

#### IOWA.

Fairfax, Miss'y Asso'n, for a teacher.	22 50
Vinton, Pres. ch. m. c.	4 25
	—26 75

#### WISCONSIN.

Watertown, 1st Cong. ch. and so.	33 30
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#### CALIFORNIA.

Oakland, Cong. ch. and so. m. c.	
29.70, gold,	43 06
San Francisco, 1st Cong. ch. and so.	
coll. 70, gold, m. c. 27.17, gold,	140 90
	—183 96

#### CANADA.

St. Catharines, Dr. Burns' church,	8 00
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#### FOREIGN LANDS AND MISSIONARY STATIONS.

England, R. T. Webb,	25 00
Mahratta Mission, native churches	
coll. 18.26; m. c. 14.66; Annual	
meeting, 7.81; G. A. Hobart, 150;	
A. Bosanquet, 150; C. Drury, 50;	
A friend, 25; Dr. Cook, 15; J.	
Williamson, 10; J. Kingsmill, 10;	
Mr. Brown, 7; Capt. Hobbs, 5;	
Unknown, 52c.;	463 25
Micronesia, Strong's Island, avails of	
cocoa-nut oil, 43.87, gold,	63 61
Oroomiah, Persia, Female Seminary,	
for the Zulus and Mountain Nesto-	
rians,	12 00
Scotland, C. E. Fraser Tytler,	242 50
	—806 36

Legacies. — Honolulu, Lydia Brown,  
700.31, gold, 1,015 45

1,821 81

#### MISSION SCHOOL ENTERPRISE.

MAINE. — Brewer, Cong. s. s. 11.14; Ells-	
worth, Cong. s. s. 30; Searsport, 1st Cong.	
s. s. with prev. dona., to cons. Rev. J. E.	
Adams, H. M., 22.50; Winslow and North	
Vassalboro, Cong. so. 6.40;	70 04
NEW HAMPSHIRE. — Farmington, Cong. s. s.	
7.18; Fishersville, Cong. s. s. for sch. of	
Rev. A. Abbott, 55; Hinsdale, Cong. s. s.	
4.50; Webster, Cong. s. s. 31;	97 68
VERMONT. — Ascutneyville, Cong. s. s. 5;	
Brownington, Cong. s. s. (8.05, less cft.	
50c.) 7.55; Cornwall, Cong. s. s. 15; Marl-	
boro, Cong. s. s. 50c.; Newbury, Cong. s. s.	
s. 25; West Haven, Cong. s. s. 2;	55 05
MASSACHUSETTS. — Holyoke, 2d Cong. s. s.	
15; Lenox, Cong. s. s. for sch. of Rev. G.	
T. Washburn, Madura, 11; Lynn, Tower	
Hill Chapel, s. s. 35; Newbury, 1st Cong.	
s. s. 5.50; Princeton, Cong. s. s. 1.50;	
Southampton, Cong. s. s. 14.61;	82 61
CONNECTICUT. — Stamford, 1st Pres. s. s.	19 06
NEW YORK. — Ashville, Cong. s. s. 21.75;	
Buffalo, 1st Pres. Ch. Miss'y Asso'n for sch's	
in China, 50; Marcellus, Pres. s. s. for sch.	
in Micronesia, 3.09; Otisco Centre, Youth's	
Miss'y Soc., 15; Owego, 1st Pres. s. s. 50;	139 84
OHIO. — Claridon, Cong. s. s. 10; Cleveland,	
1st Pres. s. s. for a teacher, 75; Maumee	
City, 1st Pres. s. s. 20;	105 00
INDIANA. — New Albany, 3d Pres. s. s. for	
schools in Bombay,	80 00
ILLINOIS. — Albion, Trinity s. s. semi-annual	
contribution,	4 00
MICHIGAN. — Cassapolis, Pres. s. s. 4.25; De-	
troit, 8th Ward Mission s. s. 20; Mt.	
Clemens, 1st Pres. s. s. for Babajee Dajeeba	
Nilkauth, Ahmednuggur, 12;	36 25
WISCONSIN. — Pleasant Hill, s. s.	2 30
OREGON. — Salem, 1st Cong. s. s.	10 00

FOREIGN LANDS AND MISSIONARY STATIONS. —  
Mahratta Mission, Satara, 15; Turkey,  
Philippopolis, Miss. Sch. Bible Soc. for Bibles  
in Micronesia, 12.77; 27 77

729 60

Donations received in September, 18,514 18

Legacies, 5,895 45

24,409 63

#### DONATIONS FOR THE NEW MISSIONARY PACKET "MORNING STAR."

MAINE. — Alfred, cong. s. s. 10; Bath, Winter st.  
cong. s. s. 22.23; Cumberland, cong. s. s., add'l, 25c.;  
Gardiner, cong. s. s., add'l, 50c.; Holden, cong. s. s.  
add'l, 6; Lewiston, Pine st. cong. s. s. two members, 2;  
Milltown, (St. Stephen, N. B.) cong. s. s., add'l, 6;  
New Castle, 2d cong. s. s. 12.50; Phippsburg, cong. s. s.  
4.90; Robbinston, cong. s. s., add'l, 1.50; Rockland,



cong. s. s., add'l, 1.50; Warren, cong. s. s., add'l, 5; Wilton, cong. s. s. 2.—**74.38.**

**NEW HAMPSHIRE.**—Concord, South cong. s. s., add'l, 1.30; Hampton, cong. s. s., add'l, 1.30; Haverhill, 1st cong. s. s. 13.60; Lyme, District No. 16 s. s., add'l, 2.25; Mason, 1st cong. s. s. 5.95; Mast Yard, cong. s. s., 70c.; North Conway, cong. s. s. 2.50; Stoddard, cong. s. s. 8.10.—**35.70.**

**VERMONT.**—Barnet, cong. s. s. 21.15; Bennington, 2d cong. s. s., add'l, 1; Brownington, cong. s. s., add'l, 50c.; Ludlow, Francis W. Sherman, 10c.; Morgan, cong. s. s., add'l, 50c.; Newbury, cong. s. s. 15; Putney, cong. s. s. 6; St. Albans, 1st cong. s. s. 45; St. Johnsbury, South cong. s. s., add'l, 1.50; Saxton's River, cong. s. s. 3.50; South Pomfret, Mission s. s. 3; Sudbury, cong. s. s. 4.35; Timmough, cong. s. s. 5; Westminster East, cong. s. s., add'l, 50c.; West Randolph, cong. s. s. 3.—**110.10.**

**MASSACHUSETTS.**—Acton, cong. s. s. 7.55; Beverly, Washington st. cong. s. s., add'l, 50c.; Boston, Shawmut cong. s. s., infant class, 11; George P. Palmer, 1; L. and E. C. Child, 1; William O. Blake, 50c.; F. A. Farrar, 50c.; s. s., by G. W. Burbank, (place unknown), 6.60; Unknown, 2; do. 50c.; Brighton, Rev. J. P. Cushman and wife, 2; Brimfield, cong. s. s. 10; Cambridgeport, Stearns Chapel s. s., add'l, 2.50; Charlestown, Winthrop s. s., add'l, 40c.; Charlton, cong. s. s. 5.90; Chelsea, J. L. and Hattie L. Buck, 1; Dedham, Allen Evan, s. s., add'l, 20c.; East Douglas, cong. s. s., add'l, 80c.; East Hampton, 1st cong. s. s. 25; Fall River, 1st cong. s. s., add'l, 5; Harvard, Evan, cong. s. s. 3; Harwichport, cong. s. s. 6; Lanesville, cong. s. s. 10.20; Longmeadow, 1st cong. s. s. 8; Lowell, 1st cong. s. s., add'l, 5; Mattapoisett, cong. s. s. 6.50; Medford, 1st cong. s. s., add'l, 2.50; North Adams, cong. s. s., add'l, 2; North Beverly, 2d cong. s. s. 10; North Bridgewater, Porter, cong. s. s. 15.25; North Brookfield, 1st cong. s. s. 7.25; Oakham, cong. s. s. 5.90; Plymouth, 5th cong. s. s. 6; Reading, Old South cong. s. s., add'l, 1; Saundersville, cong. s. s., "Gleaners," 1, a class of little boys, 1; South Danvers, 1st cong. s. s., add'l, 1; Rockville, cong. s. s. 2; Sutton, cong. s. s. 6.40; Taunton, Whittenton s. s. 16; West Roxbury, friends, 5; West Stockbridge Central, cong. s. s. 9.50; Williamstown, E. P. 50c.; Winchester, cong. s. s., add'l, 5.70.—**220.65.**

**RHODE ISLAND.**—Central Falls, cong. s. s., add'l, 25c.; Newport, United cong. s. s. 13.75; North Scituate, cong. s. s. 2; Pawtucket, cong. s. s. 40; Tiverton Four Corners, cong. s. s. 3.30.—**59.30.**

**CONNECTICUT.**—Ablington, cong. s. s. 3.40; Bloomfield, cong. s. s. 4; Burlington, cong. s. s. 5; Clinton, cong. s. s., add'l, 10c.; Cornwall, cong. s. s., add'l, 2; Eagleville, Union cong. s. s. 14; East Granby, cong. s. s. 5; Gilead, cong. s. s. 11.50; Griswold, 1st cong. s. s., add'l, 1; Hartford, South cong. s. s. 25; Leesville, Riverside Mission s. s. 2.20; Montville, 1st cong. s. s. 6.50; New Britain, South cong. s. s., add'l, 2; New Haven, sundries, by F. T. Jarman, 40c.; New London, 1st cong. s. s. 11.10; North Greenwich, a lady, 25c.; Norwich, Willie Jones, deceased, 54c.; Redding, cong. s. s. 11.70; Sharon, 1st cong. s. s. 14; Stamford, 1st cong. s. s., add'l, 80c.—**119.99.**

**NEW YORK.**—Adams, s. s., by E. Lord, 8.50; Angelica, pres. ch. 10; Auburn, 1st pres. s. s., add'l, 4.30; Binghamton, pres. s. s. 37; Brooklyn, Elm Place cong. s. s. 18.50, Ref. Dutch s. s. 12.20; J. Summer's s. s. class, 80c.; 5th Av. cong. s. s., add'l, 80c.; Buffalo, Orphan Asylum, 3.25; Buskirk's Bridge, Ref. Dutch s. s. 7.10; Coventry, 2d cong. s. s. 7.50; Elmira, 2d pres. s. s. 18.30; Fishkill, Tioronda s. s., add'l, 2.50; Fulton, pres. s. s. 15.01; Greenpoint, Ref. Dutch s. s. 25.56; Homer, cong. s. s. 10; Hoosic Falls, pres. s. s. 12.50; Lewiston, pres. s. s. 13; Lockport, cong. s. s., add'l, 1.30; Manchester, s. s., by Rev. John Barton, 6; Moravia, 1st cong. s. s., add'l, 50c.; New York City, 4th Av. pres. ch., Grace Mission s. s. 20.45, German Evan. Mission s. s. 13.40, 40th st. pres. s. s. Miss'y Soc., (in addition to \$30, cash. prev. ack'd.) one Imperial quarto, full gilt Turkey morocco, Bible; New York Mills, pres. s. s. 16; Oneonta, pres. s. s. 2.70; Oswego, 1st cong. s. s. 32.50; Oswego, 1st pres. s. s., add'l, 70c.; Phelps, pres. s. s. 9.50; Poughkeepsie, Mrs. Wright's children, 50c.; Rochester, 1st pres. s. s. 15.11; Saratoga Springs, cong. s. s. 11.30; Sauquoit, pres. s. s. 16; Southampton, pres. s. s. 20; Springwater, pres. s. s. 2.20; Valatia, s. s., by A. Abbott, 7; Vernon, Mount Vernon s. s., by W. P. Wil-

liams, 3; Wadham's Mills, 1st cong. s. s. 5.50; West Carthage, s. s., by R. H. Potter, 3; Whitney's Point, cong. s. s., add'l, 3.10; Wolcott, A. P. Cregue, 1.—**397.08.**

**NEW JERSEY.**—Bloomfield, pres. s. s., add'l, a little boy, deceased, 5; Caldwell, Westville s. s. 10; Craneville, s. s. 90c.; Fairton, pres. s. s., add'l, 2; Orange, 1st pres. s. s. 30; Paterson, 1st cong. s. s. 5.10; Seaville, s. s., by J. F. Leaming, 3.50.—**56.50.**

**PENNSYLVANIA.**—Blairsville, pres. s. s. 3, colored s. s., add'l, 2.75; Carbondale, s. s., add'l, by S. E. Raynor, 70c.; East Farmington, children of Methodist s. s. 80c.; Erie, W. H. Cathen, 2; Farmington, 1st pres. ch., Union s. s. 4.20, Union s. s. 1.40; Gibson, pres. s. s. 3.30; Harborcreek, pres. s. s., add'l, 50c.; Mahanoy City, pres. s. s. 10.20; Philadelphia, St. Paul's P. E. Female s. s., add'l, 3, boys in do., add'l, 4, by J. O. Shimmell, 1; Pittsburgh, Plymouth cong. s. s. 10.50; Pittston, s. s., by T. Strong, 8.70; Warren, pres. s. s., add'l, 60c.—**56.65.**

**DELAWARE.**—Wilmington, Harvard st. pres. s. s. 12.

**MARYLAND.**—Baltimore, 1st pres. mission s. s., add'l, 1.70, 1st pres. s. s., add'l, 5, J. R. Kelso, 4th, 50c., Florence Kelso, 50c., South pres. s. s., add'l, 50c.—**8.20.**

**DISTRICT OF COLUMBIA.**—Washington, Miss Barton Shelby, 1.

**OHIO.**—Brcksville, cong. s. s. 5; Cambridge, s. s. 2; Chatham Central, pres. s. s., by Rev. J. E. Vance, 22.13; Cleveland, Plymouth cong. s. s., add'l, 1; Granville, Welsh cong. ch. s. s. 8.40; Hampden, 1st cong. s. s., add'l, 50c.; Huntsville, s. s., by Rev. D. E. Wells, 1; Lewis Centre, s. s., by T. J. Cellar, 5.15; Monroeville, pres. s. s. 9; Newark, 2d pres. s. s. 15; Painesville, cong. s. s., add'l, 1.87; Ravenna, s. s., by A. N. Poe, 7; Reynoldsburgh, W. T. McBride, 1.—**79.05.**

**INDIANA.**—Evansville, N. S. pres. s. s., add'l, 2; Fort Wayne, s. s., by R. S. Taylor, 9.50; Gosport, J. W. Milligan, 10c.; Huntington, pres. s. s., add'l, 3.50; Monticello, pres. s. s. 8.30; Rising Sun, pres. s. s., add'l, 40c.—**23.50.**

**ILLINOIS.**—Belleville, pres. s. s. 4; Bloomington, cong. s. s. 2.50; Bowsburg, s. s. 6; Carpentersville, cong. s. s. 1.70; Chicago, 8th pres. s. s., add'l, 50c.; L. W. 50c.; Fairbury, pres. s. s. 1; Geneva, cong. s. s. 1; Oneida, cong. s. s., add'l, 50c.; Pana, pres. s. s. 11.85; Richmond, cong. s. s. 1.50; Shelbyville, pres. s. s., add'l, 1.55.—**32.40.**

**MICHIGAN.**—Bangor, s. s., by Robert Long, 3; Batavia, s. s. 7.22; Eastmanville, s. s., by M. Garrison, 5.30; Goodrich, Rev. J. W. A. 1; Highland, Baptist s. s. 1; Ionia, pres. s. s. 10.50; Northport, cong. s. s. 10; St. Johns, cong. s. s. 4.25; Southfield, pres. s. s., add'l, 2; Vassar, pres. s. s., add'l, 1.50; Wing Lake, pres. s. s. 11.—**56.77.**

**MINNESOTA.**—Clearwater, s. s., by G. H. Whiting, 8; Minneapolis, Plymouth Miss'y Assoc., add'l, 3.65; Rushford, cong. s. s., add'l, 50c.—**12.15.**

**IOWA.**—Fairfax, cong. s. s. 5; Fairfield, cong. s. s., add'l, 90c.; Monona, District No. 2 cong. s. s. 5; cong. s. s., add'l, 1.50; Rockford, cong. s. s., add'l, 60c.; Vinton, pres. s. s. 4.47; Wayne, cong. s. s. 10.—**27.47.**

**WISCONSIN.**—Black Earth, cong. s. s. 1; Columbus, cong. s. s. 5; Genoa, cong. s. s. 3.20; Hortonville, cong. s. s. 5.80; Janesville, cong. s. s., add'l, 60c.; New London, cong. s. s. 4.20; Sparta, Rev. J. G. S. 2.75; Spring Green, Welsh s. s. 1.50; West Salem, cong. s. s. 8.50.—**32.55.**

**MISSOURI.**—Lake Spring, pres. ch. 4; Rolla, pres. s. s., add'l, 1.50; St. Louis, Pratte Av. Miss. s. s. 5.—**10.50.**

**COLORADO TERRITORY.**—Central City, cong. s. s. 25.


**CALIFORNIA.**—Nevada City, cong. s. s. 7; Oakland, 1st cong. s. s. (37.40 gold) 55.35; Watsonville, pres. s. s. 2.50.—**64.85.**

**OREGON.**—Astoria, cong. s. s. 12.30.

**WASHINGTON TERRITORY.**—Walla Walla, Myron Eells, 3.72.

**FOREIGN LANDS AND MISSIONARY STATIONS.**

Canton, China, Emma Catharine Bonney, 50c.; Oromiah, Persia, E. P. F. G., and H. E. F. Coan, 3; Sistor, Turkey, children of Mr. Stoyan Ruerskee and others, 75c.—**4.25.**

 Total to Oct. 1st,

26,031.82





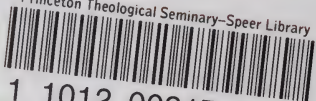
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